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## FAITH AND FACT.

THERE are some controversies which seem never to be done with. One of these is the relation of religion to history, of faith to fact.

Events in history occur at a definite place and time. Must not a religion based upon them be local and temporal? Thus Christianity is definitely connected with historic events which took place in Judæa some nineteen centuries ago. How then can Christianity claim to be the universal religion? How can a religion thus conditioned by events in time and space be the revelation of the eternal and illimitable God? This objection is one raised alike in East and West. To it Lessing* gave perhaps its most famous expression. History consists of accidental and contingent events. Religion is a matter of necessary truths. "Truths of history which are accidental can never become the proof of truths of reason which are necessary." So stated, both parts of the proposition are to-day open to objection. Religion does not consist of necessary truths of reason. The comparative study of religion has rendered absurd the rationalists' view that there was a "natural religion" common to humanity and that all beyond this is the perversion of priestcraft. Religious truths are not obvious in this sense. They are not like mathematical axioms nor can they be deduced by the syllogisms of formal logic. If a man cannot see that twice two makes four, it is a case for the

* Lessing was a leader of the German Illumination Movement. He lived from A. D. 1729-1781.

expert in mental diseases. If a boy cannot appreciate the demonstrations of Euclid, we think little of his intellect. But religious truths are not clear in this sense. A man's view of God is no test of his mental fitness. Nor again are the facts of history merely accidental and contingent. A historic religion is not based on facts which are isolated and merely past. Thus Christianity claims that the historic facts on which it rests are not merely past, but present, effective and verifiable in the experience of living believers. But if a century and more of historical science has helped to disprove part of Lessing's statement, it has brought with it other difficulties. The events of the past, it is argued, are of necessity uncertain. Only the historian trained in scientific criticism can even investigate with competence their truth. And, at the best, history can only deal with probabilities. How then can even the scholar, far less the untutored man, base on these facts his religious experiences?

After all, what do the facts of the past matter? When once an event of the past has taught its lesson, why trouble about the event? Facts are positive things. The ideas they symbolise are the poetry of religion and its essential value. Retain the idea and let the fact go. It is eternal truth not the facts of the past that matters. For men may take a still higher ground and disdain to seek in the past even for symbols of truth. The mind of man, it is stated, can have an immediate vision of the Eternal. Better the mystic's intuition than the Christian's faith. The mystic's confidence is independent of fact and so unshakable. Such a mysticism it is said is removed from the uncertainties and trivialities of time. And many Vedantists not unjustly claim that they have exactly such a mysticism in perfection. And so it is asserted that Hinduism alone 'escapes shipwreck' on what Swami Vivekananda calls the "rock of historicality." These are formidable difficulties. In the brief limits of this essay I wish to sketch in rough outline this argument in answer thereto.

(1) We live in history.

(2) It is not the Eternal we need but God who is the God not only of eternity but of time.

(3) Such a God is revealed in historical facts.

I.

Often when speaking of man's sublime and innate powers, we forget how insignificant a man would be unrelated to other men. There is no such thing as a perfectly individual man. The less individual a man's life is, the richer is likely to be his personality. No man could, even if he would, live to himself. A child is born into a family, he brings with him a temperament and capabilities inherited from his ancestors. Even before he learns to speak, the influence of those around him is with him. The child grows up and makes his own the ideas of his family. Later he may break away from these but before he reaches years of choice he has already received impressions and ideas which he wrongly imagines to be entirely his own. He is the member not only of a family but of a stratum of society. He is born into a nation. We cannot cut ourselves off from our kind. We are not born "man" but a particular man. We inherit a civilization, a language, a tradition, a religion. True, in our deepest spiritual experiences we feel ourselves face to face with God alone. But only a presumptuous folly will forget that God is the God of the human race and that God has had dealings with other men. We cannot approach God as if God had not spoken to any man before. Even in our prayers we have to remember that we are one of a race. To a far less extent than we often imagine are we the creators of our thoughts and ideals. We receive more than we create. Only in extreme youth do men regard themselves as exceptional and unique. As riper manhood comes we find that our experiences are strikingly like those of our kind. The aspirations and joys, the sorrows and disappointments which, in the naive vanity of youth, we thought were so peculiarly our own, we find are much the same as those of other men. Others have had the same sense of the burden of the trivial, the same longing after larger life. They have felt the same homesickness in the world, the longing for the permanent and the perfect. They have been tempted, have fallen and have achieved. In spite of all the differences of colour, caste and race there is an essential solidarity in humanity. We are alike more than we differ, and humanity has had a history, long and arduous, full of failure but full of glory. And if the souls of men are like, they are unequal. We find in

history men who surpass the limits of their time. Thus in literature there are writers whose works do more than belong to one age and place. We call them classic because we feel that the human mind will never leave them behind. Such plays of Shakespeare as *Lear*, *Macbeth* and *Hamlet* will be prized so long as men can feel the pathos, the tragedy and the pity of human experience. And as in literature so in religion. Here too there are the master minds. Here too there are records of spiritual striving and achievement of classic value. The present would be empty indeed if it did not take up into itself these memories of the past. We are the members of a race. We share its history. A man cannot rightly say "My God" who does not feel that God is the God of the race.

If God has had no dealings with other men, He will have none with us. If He has dealt with other men, it is folly or frivolity not to desire to know what these dealings have been.

II.

It has been said that the "work of philosophy is to comprehend the world, not to make it better."

But the task of religion is different. Religion is conditioned by man's needs. And these needs are twofold varying in degree in different men and races. There is the sense of the transitoriness of life and the desire for the eternal, and there is also the sense of moral weakness and the desire for moral power. Nowhere has the first of these two needs found fuller expression than in India. Nowhere has there been a more continuous witness of the intense sense of the futility and emptiness of the temporal and the desire for the infinite and the eternal. In a world of flux and change, men have sought, in the Infinite, peace and stability. In this, Indian thinkers have been one with the mystics of other climes and ages. Who can deny the beauty of this mysticism? There is no man of warm religious nature whose heart does not kindle as he reads the rapturous utterances of the mystics whether they be Neo-Platonists, mediæval Germans or Hindu saints. Every true religion must meet the aspirations which mysticism expresses. Man has indeed yearnings for the untrammelled, the infinite, and the eternal. Religion does indeed redeem from the bondage of the present

and the transient. Religion does indeed give the glad and beatific vision. But the mystic's* sense of the eternal does not suffice for a religion. Those moments of high emotion, when thought is lost in mystic vision and men feel the infinite around them are glad and beautiful and the purest pleasure; but this mystic joy in the eternal differs little in kind from the æsthetic delight with which an artist beholds a gorgeous sunrise or the musician hears the greatest of oratorios. The sense of the infinite does not give power or pardon to the burdened conscience. A religion of "cosmic emotion" can satisfy only fragmentary needs. And the completer the mysticism the less has it of intellectual and moral content. In the end we get the purest mysticism of all, the sublimated idealism of the Vedanta where the soul of man feels its identity with the Brahma who is attributeless and to be described only as *neti, neti,* not so, not so. Of the sublimity and thoroughness of such a conception there is no need to speak. But it is inadequate to the needs of man. It is not enough to enjoy the sense of the ineffable and infinite. We live in time. In time are we tempted and often sorely tried. We need to feel that even in time we belong to the eternal and for the eternal can we live. For life's great task the sense of identity with the infinite helps but little. The mystic vision can give to life in the world neither meaning nor value. What of man's daily life? Can that life be lived for the eternal or does the mystic only live in the moments of breathless aspiration? Here too Hinduism has gone on unfalteringly to the logical extreme.

The Yogin who has withdrawn from the world his powers of thought and observation to concentrate on the limitless and the eternal is the truly wise. This world is *maya* is illusion. But this is not to solve life's problems, but to empty life of all its contents, to make of life death. There is the world and the world's work to be done. There are trials to be faced. There are loved ones to help and love. There are sufferers to succour, unjust to restrain and weak to strengthen. Surely this world's

* No words are used more loosely than "mystic" and "mysticism." If by mysticism we mean the lively sense of the divine, the clear consciousness of communion with God, then all true religion is mystical. In this essay I use the word "mysticism" in its stricter and more technical sense and mean by mysticism the *immediate* perception of the divine (i.e. unmediated by historic facts or revelation.)

life has some meaning and is not the mere sport of an illusion-making God? Such Yoga is not communion with God but an absorption (*samâdhi*) in which the consciousness of God and self alike are lost. In seeking God the mystic loses both God and himself, for God and self alike become without attribute and meaning. No, the homesickness for the infinite is not enough. There is a deeper homesickness, a homesickness after God who is the God of time as well as of eternity, who enables us to live in time as those redeemed from its bondage, and to do life's work with joy, certain of the eternal world, possessing an eternal life. Such a God gives life its meaning. Such a God it is we need. Such a God, eternal as He is, can be revealed in time.

He who like the Yogin has emptied life of meaning and declined life's responsibilities, may be content with a mystic emotion which has in it neither thought nor power for action. But we who live in the world need not a mysticism which removes us from the world's life and the world's tasks, but a religion which enables us even now to be redeemed from the merely temporal and to do our work in time as those who belong to the eternal. It profits little to assert that sin and sorrow exist only to the illusion of our ignorance.

We need a power to conquer sin and a joy to enable us to be glad amid disappointment, pain, vexation. Our souls feel themselves orphaned in this world; they feel the contradiction of so much in our life with our truest aspirations. He who has not felt this contradiction, this need of power may be content with philosophemes and mystic emotion; but they cannot satisfy the soul which knows its need of strength. Still less can they answer the deeper need of the man who knows that he has sinned, that he needs not only power but pardon. For such no speech about the infinite and ineffable will ever suffice. It is God he seeks and needs, the God of time as of eternity.

## III.

We live in history. We are bound to our race by the closest ties. For life's tasks we need not the eternal merely, but God. And God is the God of time as well as of eternity. He removes from those that love Him the bitter contradiction between the

temporal and the eternal. And God reveals Himself in history. It is through personality that there comes truth which is power. A child believes in God's love if those around it are loving and testify that their love is learnt from God's. And as in childhood, so in manhood God's grace becomes real and actual not through meditation or through study, but through intercourse with men whose lives are strong and pure and whose strength and purity are derived from God. Mathematics may be learnt to perfection from a man of brilliant intellect but repulsive character, but not religion. We can learn religion only from religious men, men of sincere and devoted lives. Thus does God reveal Himself through personalities. And as we turn back to its source the greatest stream of beneficence in the world to-day, we find that it originated from the supreme personality of Jesus of Nazareth. The secret of personal influence cannot be defined. If a man does not understand why we love and honour our dearest friend how can we tell him? It is a thankless task to attempt to describe any personality. Hardest of all would it be to describe the greatest personality the race has known. That life lived so obscurely and ending apparently in such disaster, seems at first view a medley of contradictions; yet those seeming contradictions make up the completeness of an unexpected and matchless unity. So humble and so august, so stern and so tender, so holy and so sympathetic—the world has never known His like. The attempt to describe the character of Christ is not only foredoomed to failure; it is unnecessary, for the Gospels are in all hands. There we can feel for ourselves the power of His personality. There we find that He claimed to be a perfect Saviour. He came with the gift of eternal life to men in bondage to sin and sorrow. He came with the gift of pardon and moral restoration. He claimed to be the perfect Revealer of God and the perfect Redeemer of men. The witness of the centuries is not without its meaning. Yet no faith should rely on the testimony of others. The testimony of others can introduce a man to Jesus by making him feel it is worth while to give heed to a life so potent in its influence for good, so sublime in its claims, so strangely able to recreate, according to their own witness, the lives of men.

The experience of others may enrich a man's experience, but

it does not give the Christian his certainty. The ultimate certainty of each Christian is incommunicable. He can only tell others how he obtained it. God is revealed to him in the Christ of history. His faith is based on fact, but the past is brought up into the present. It has become part of his own experience. Jesus is not the dead witness of a mighty truth; He is the risen Christ. The God of Jesus is our God. In Christ we have seen the holy grace of God. The God we trust and love is the God whom Christ revealed. So God has revealed Himself for the Christian in time. We may live in time as for the eternal. The mystic may find here the certainty and the intense sense of God be sought. In Christ men may attain to a glad and certain communion with God. And it is communion and not mere intercourse. For the God we love is not the attributeless Ineffable. He is the God whose love and mercy we have clearly seen in Christ. And so though the mystic may have his high emotion and his beatific vision, yet through such communion with these, he gets power—power for life's tasks which now he may not shirk. He now enjoys in Christ not an empty sense of the infinite and eternal, but the clear knowledge that he belongs to the eternal God. The contradiction of life is solved. We may bear life's sorrows, conquer its sin and live as those who know that God has revealed Himself, and that in time men can make the eternal their present and God their home. He who has this present experience will not be indifferent to historical criticism but he will not be dependent on it for the certainty of his faith. For the object of Christian faith is not those "accidental truths of history" of which Lessing spoke. The sole object of Christian faith is God revealed in Jesus Christ,* and that God has manifested. His redeeming love in Christ is a certainty to the man who knows that through Christ he is redeemed and in communion with the God whom Christ revealed.

And such a faith answers man's spiritual needs with a certainty and a completeness to which mysticism alone can never

* Creeds, confessions, dogmas have value only as *expression* not as objects of Christian faith. So too Christian Theology is only the coherent expression consonant to the best thought of the time, of the postulates and implications of the Christian faith. The sole *object* of Christian faith is God revealed in Christ Jesus. This is not a verbal quibble but a matter of great importance.

attain. When for instance has mysticism ever been able to expel mythology? Has the Vedanta in India ever yet been able to satisfy and supersede the spiritual longing expressed in the mythology—is it not just to use a harsher word and say the idolatry of the masses? Do not even educated Vedantists go to the Puranic stories for symbols of the divine grace?* It is inevitable for it is knowledge of God and communion with Him, men seek and who can commune with the attributeless? But to those who know God as revealed in Christ, how different it is. Such can trust and love the one holy, loving God. For such, redemption means not life's impoverishment but life's enrichment. Here in time has God revealed Himself. Here in time are we to live as those who know and love the eternal God. Here in time may our faith have certainty and our life have meaning.

SYDNEY CAVE.

## *SOUTH INDIAN MUSALMANS—I.*

It is an observation commonly made, that Indian Musalmans have, by their long residence in India amidst people widely differing from them in race, language and religion, been profoundly influenced by their Hindu environment. The statement applies with greater truth to the Musalmans of Southern India, where Islam as a political force was of but temporary duration, and where their number has always been too small and too scattered to preserve intact their original character. Interesting as should be a record of the way in which Musalmans have been influenced in the south, no such systematic account has yet been written. No doubt, references are made to this subject in various publications issued by Government from time to time, but the information contained therein is mostly meagre. There are also extant amongst orthodox Musalman families, *fatwas* and pamphlets condemning certain practices as non-Musalman. Many of these practices have died out, and of the few that remain, one is not able to trace the origin, the records alluding to them having been written purely from a religious standpoint. Musalmans, everywhere, are anxious to make out that they are all one in their strict adherence to

* As when Krishna's dalliance with the *gopis* is regarded as an emblem of the humanity of its divine love.

religion, and are endeavouring to disown and get rid of what are regarded as foreign excrescences. Many customs are thus passing away which grew out of Hindu influence. In the following pages an attempt is made to fix the record of such customs and to estimate how far and in what directions such influence has been exerted, in the hope that it may prove of some humble service to the student of Indian sociology. And in doing so, it has been found necessary to enter into a preliminary study of the origin of the different sections of the Musalmans of Southern India. For they do not form a compact homogeneous people, but are constituted of different races and tribes, which have at various times settled in the country or been converted from the native races and therefore the influence of Hindu environment upon them must have necessarily varied in nature and extent. The materials available for even this much of history have been barely sufficient. Musalman historians have, as a rule, contented themselves with chronicling the political history of the times and, whilst they record the feuds and strifes, the campaigns and conquests of those in power, sometimes even the minutest details of their private life, they pass in silence over the influx into the country of foreign traders and *fakirs* and the gradual changes in the social and religious life of the people. It is only with regard to the origin of the Mappilla community, that a single Arab writer furnishes something approaching a story. The references to such subjects found in the accounts of foreign travellers, are naturally superficial and meagre in the extreme. The traditions that have been handed down and are in some cases even recorded are too vague and conflicting. Oftentimes, the miraculous element plays such a predominant part in them, that one is at a loss to differentiate between fact and fable. Moreover, the events narrated do not appear in any satisfactory chronological sequence. The historic relics that one meets with in this connection, whether mosques or tombs, coins or documents, give no information beyond certain names and dates and furnish but too scanty material to construct a connected account of the origin and rise of the different sections of South Indian Musalmans. Under these circumstances, the present venture cannot lay claim to any degree of completeness or finality.

*Classification.*—The Musalmans of the Madras Presidency, according to the last census, number 2,764,467 and constitute 6·6 per cent. of the total population. They are proportionately more numerous in the Deccan districts, Madras City, and on the West

Coast. More than a third of the whole number of the followers of Islam reside in one district, Malabar. They are returned as follows:

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|---|---|
| Mappillas ... ... ... ... | 1,032,757 |
| Sheikhs ... ... ... ... | 892,873 |
| Labbais ... ... ... ... | 401,703 |
| Syeds ... ... ... ... | 170,125 |
| Pathans ... ... ... ... | 106,920 |
| Dudekulas ... ... ... ... | 71,335 |
| Moghuls ... ... ... ... | 18,628 |
| Jonagans ... ... ... ... | 8,780 |
| Marakkayars ... ... ... ... | 2,461 |
| Miscellaneous (Navayet, Mymon, Sharif, Bora, Arab, etc.) ... ... ... | 58,885 |
| | 2,764,467 |

The classification adopted in the census report, though conforming to common usage, is not quite satisfactory. The term 'Labbai' is evidently made to stand in it for all Tamil-speaking Musalmans except the Jonagans and the Marakkayars. But it really indicates Arab origin and strictly speaking, should refer only to Jonagans and Marakkayars who use it as an honorific title. Its application in the above table, to other sections such as Ravuttans and Sahebmars, is therefore a misnomer, as neither of these can lay claim to any sort of affinity with the Arabs. Besides, the class of converts in Malabar distinctly called Puislam (New Islam), instead of being separately noticed, has been included in the mixed race of Mappillas.

For the present purpose, it will be convenient to divide the Musalmans of the south into three main classes:—

(*a*) Foreign immigrants and their pureblooded descendants.

(*b*) Offspring of immigrant Musalmans and native women.

(*c*) Native converts and their pure-blooded descendants.

What proportion each class bears to the other, it is not possible, however, to accurately determine. And this for two reasons:—(1) Among Musalmans there is the mutual right of *connubium* and *convivium*. The child takes the rank of the father whatever the mother's class, as opposed to the principle of the Hindu castes which do not permit this even in wedlock, except when the

mother's rank is equal. (2) Though no foreign Musalman ever calls himself by any of the sectional names such as Mappilla, Marakkayar, Jonagan, Ravuttan, etc., many belonging to these sections assume titles such as Syed and Sheikh which are generally applied to pure-bred Musalmans. Nevertheless, it is possible without much disregard to truth to bring the different sections of South Indian Musalmans under one or other of the above divisions. As a general rule, Syeds, Sheikhs, Moghuls and Pathans come under the first; Mappillas, Marakkayars and Jonagans come under the second; and Dudekulas, Ravuttans and Puislam come under the third.

*Foreign Immigrants.*—The advent of Musalmans to the south was ordinarily dependent upon the advance of their political power. Ever since the famous expedition of Malik Kafur (A. D. 1310) every successive wave of Musalman invasion left behind large deposits of soldiers and camp followers in the Deccan and the Southern districts. The existence of the Bahamani kingdom for upwards of a century, and, after its break-up, the power and influence of Golconda, attracted many foreign Musalmans who settled down with their families in the Deccan. The destruction of these kingdoms by Aurangazeb (A. D. 1686) drove them to seek refuge further south, where their number greatly increased during Musalman rule in Karnatic and Mysore. The descendants of these immigrants, Syeds, Sheikhs, Moghuls and Pathans, are scattered in all parts of the Presidency except the extreme north, west and south, where Musalman power never made itself felt for any considerable period. They are known by the general designation of Dakhnis, which shows that most of them came to the south from the Deccan. From an examination of their anthropometric measurements, Dr. Thurston arrives at the conclusion that "their claim to be the descendants of northern immigrants is no doubt justified."* They show the greatest preference for town life and are mostly found settled in military stations and old seats of Musalman power, such as Bellary, Vellore, Trichinopoly, Arcot, Kurnool and Masulipatam. They have a decided partiality for public service, either civil, military or ecclesiastical.† They are most of them Hanafis, which, though not accountable by most Musalmans, can be easily

* But he adds that "well marked signs of admixture of Dravidian blood are present in some members whose dark skin and high nasal index betray their non-Aryan ancestry." Madras Museum Bulletin. Vol. ii, p. 56.

† The Inamdars and Khilladars all over the districts are generally Dakhnis.

explained by a reference to the history of that sect. Imam Abu Hanifa (A. D. 702-772) the first of the four jurisconsults of Islam, lived in Irak, a province in Asia Minor between the Tigris and the Euphrates. His teachings naturally spread towards the north and the east, the other two directions being bounded by sand and sea. Thus the Turkomans, Afghans and Central Asian Musalmans, in fact all races which came to India by the north-west passage, were of the Hanafite school of law. The Hanafis before they came to the south seem to have been much influenced by their residence in Hindustan, so that we find them imbued with many of the Rajput customs and practices of Northern India.

*Mixed Races.*—Numerous references to the people and products of India are found in the works of Greek and Roman writers and, as the chief sailors of antiquity were the Hamite or Cushite races of Arabia, these references may be taken to prove the existence of a connection between India and Arabia from the very earliest times. The Greek Agatharchides (B. C. 177), in particular, describes Sabæa in such a state of prosperity as could have been due only to an extensive trade in the rich products of India. He relates that 'the mariners of Sabæa sail in very large vessels to the country where the odoriferous products grow and plant colonies'* there. This influence the Arabs continued to exert till the rise and progress of Islam down to the thirteenth century gave them a predominance by which they were able to hold the sea and monopolise all intercourse with India.† Their trading emporia all along the coast had existed centuries before the Musalman conquest of the south. Calicut in Malabar and Mannar and Mauntay in Ceylon were their chief entrepôts of traffic.‡ Khafi Khan mentions that Arab agents were stationed as far as Masulipatam.§

The descendants of these Arab traders and in some cases refugees, who settled in the country and married native women, are the Mappillas of Malabar, the Marakkayars of Tinnevelly, and the

* Agatharchides · Vol. I, p. 64 of Hudson's edition.

† The increasing knowledge of the peninsula is testified to by the greater accuracy of description of Arab geographers and travellers like Ibn Khordadbah (870), Masudi of Bagdad (916), Edrisy (1100), Abulfeda of Damascus (1273) and Ibn Batuta (1313), and by their allusion to the fine cotton fabrics of the Coromandel and the pepper and cardamoms of Malabar.

‡ There was even a close connection between the Maldives and the Mahomedan settlements on the Western Coast, notably Cannanore, resulting in a feudatory subjection of the islands to it.

Munthakhab-ul-lub ab, Vol. III.

Jonagans of Tanjore. The physical type in all these cases has no doubt reverted to that of the most numerous class, the natives of the country.* But in many of their manners they closely resemble the Arabs and like them, they are active and enterprising, much disposed to traffic and averse to agriculture. They belong to the Shafi sect—a fact which also points to their descent from Arabs who as a rule are Shafis. All of them acknowledge the Mappilla chief priest at Ponnani, who is a pure Arab by descent, as their religious head. And the chief pioneers of education among the Marakkayars and Jonagans, such as Hydurus Thangal, Bokhari Thangal and Makhdum Thangal, owe their learning to the great Arabic college at Ponnani.

*Mappillas.*—The origin of the word is doubtful. Duncan says that a Kazi derived the name from *Ma* 'mother' and *pilla* 'a puppy,' as a term of reproach. Maclean considers that the word came from *Maha* or *Mahai*, 'Mocha' and *pilla* 'a child' and therefore translated it 'children or natives, (perhaps outcastes) of Mocha.'† Dr. Day interprets it as 'mother's son' and derives from either *Ma* or *Amma* 'mother' and *pilla* 'son' or rather 'child'.‡ And Wilson supposes that the Malabar women who bore children to foreigners ignorant of the race of their fathers, styled the children 'sons of mothers.' But it is probable that the law of descent *ab utero*, (*Marumakkattayam*) was prevailing in former times and was followed by the mothers of children born of such casual intercourse.§ Mr. Percy Badger inclines to the view that the word is either a corruption of the Arabic *Maflah* (from the root *falaha*, 'to till the soil') meaning 'prosperous or victorious,' in which sense it would apply to the successful establishment of these Musalmans on the West Coast, or that it is a similar corruption of *Maflih* (the active participial form of the same verb), 'an agriculturist.'‖ But the Mappillas do not style themselves so, and the natives of the soil who gave them the name were ignorant of Arabic. For the same reason C. P. Browne's derivation of the word from the Arabic *Ma'abbar*** 'from over the water' cannot

* Dr. Thurston points out that the cephalic index of the Mappillas is lower than the other Musalman classes of Southern India, being only 72·8. This is evidently due to the larger admixture with dolicho-cephalic Dravidians.

† Asiatic Researches, Vol., V., p. 28.

‡ Land of the Perumals, p. 366.

§ Lewis Moore—Malabar Law and Custom, p. 325.

‖ Ludovico de Varthema (Hakluyt Society) p. 123, footnote.

** Dr. Thurston 'Castes and Tribes' Vol. IV, p. 461.

be accepted. According to Dr. Gundert, the word is said to be a contraction of *Maha* 'great' and *pilla* 'child,' a title among the Nairs of Travancore originally conferred on the colonists from the West as a title of honour. Mr. Logan also supports this view.* But the most probable derivation is that given by Lewis Moore† who says that 'Mappilla' means bridegroom or son-in-law and is the name given to Musalmans, Jews and Christians in Malabar who have intermarried with the natives of the country.‡ Thus the Christians were known as Nasrani Mappillas, Jews, Juda Mappillas, and Musalmans, Jonaka Mappillas. In the present day, the term is loosely applied to all indigenous Musalmans of Malabar and is seldom used with a distinctive prefix with reference to members of other races or creeds.

The history of the Mappillas really begins from the time when Arab colonists began to visit the Malabar Coast for trade. Col. Wilkes observes:— "The peculiar manners of Malabar had produced an extensive intercourse between the females§ of the coast and their Arabian visitors and in process of time found a separate class in the community which retained the religion of their Arabian progenitors blended with many of the local customs of Malabar. The access of new visitors and settlers from Arabia continued to preserve their bias towards that country and soon after the appearance of their national apostle the whole class embraced the religion of Muhammad."|| Francis Day mentions that in the seventh century some Arabs settled on the Western Coast whom he supposes to have been the posterity of Hashem expelled by Muhammad owing to cowardice in his battles against the partisans of Abu Jahal¶—a statement which is unsupported by any of the extant accounts of the Prophet. But, as matter of fact, it was not till the ninth century of the Christian era that the Arabs

* Manual of Malabar, Vol. I, p. 193.

† Malabar Law and Custom, p. 418.
Also Pharoah's Gazetteer, p. 513.

‡ The word is even now current in the Tamil country and denotes a 'bridegroom,' Among the higher castes the son-in-law is always called Mappillai. It is noteworthy that the Kallans of Madura are even now in the habit of referring to all Musalmans as Mappillais. [*Vide* Nelson's Madura Manual.]

§ They seem to have been mostly Tiyar or Chogan women.

|| History of Mysore, Vol. I, p. 288. *Vide* Dr. Burnell (Elements of South Indian Palaeography, p. 56, footnote) who speaks of the existence of heathen Arabs on the Malabar Coast before the seventh century.

¶ Land of the Perumals, p. 365.

obtained any great footing in Malabar. In that century Cheraman Perumal, the last king or emperor of Malabar, was converted to Islam by a party of Arab pilgrims who chanced to visit Cranganore or Kodungalur, the Perumal's capital, on their way to the foot-print shrine at Adam's Peak in Ceylon.* He set sail to Arabia and landed at Shahr on the Arabian coast. Here he remained for some time and was just about to return to his country for the purpose of erecting mosques and propagating the religion of Islam, when suddenly he fell sick and died. On his deathbed, he solemnly enjoined his companions to carry out their proposed missionary enterprise in Malabar, and to assist them in their labours, he gave them letters of introduction to his viceroys. The tomb of Cheraman Perumal, who changed his name to Abdur Rahman Samiri, still exists at Zaphar on the Arabian coast at some distance from the place Shahr, where he is reported to have landed.† Recently a few Arabs came to Malabar to collect subscriptions for repairing it. On his tomb the inscription runs, " Arrived at Zaphar A. H. 212. Died A. H. 216." These correspond with the years 827-832 A. D. The Malabar Kollum era dates from the departure of Perumal to Arabia in 825 A.D. It is likely he spent two years at Shahr before proceeding to Zaphar.

According to tradition, the persons who left for Malabar at the request of Cheraman Perumal were Malik ibn Dinar, Habib ibn Malik, Sharif ibn Malik, Malik ibn Habib, with their wives, children and companions. They were received with great favour by the viceroys who assigned to them lands and building sites for mosques. To begin with, as the Perumal had directed, they erected a mosque at Cranganore. Leaving there his uncle Malik ibn Dinar, Ibn Habib proceeded with his religious mission, building mosques and endowing them at Quilandy,‡ Hubaee Murawee (Palayangadi in Chirakkal Taluk), Bangore (Barkor), Mangalore, Kanjercote (Cassar gode), Zaraftan (Srikandapuram the modern Calicut), Fundreeab (?), and Shaleeat (Chaliam in the Ernad Taluk),§ returning to Cranganore, 'his heart full of gratitude

* Tohfatul Mujahideen, translated by M. J. Rowlandson, pp. 49-50. *Vide* also Mackenzie MSS. legend from Kerala Ulpati, an old Malayalam work.

† Mr. Fawcett in the Indian Antiquary, Nov. 1901.
Mr. Fawcett in the Asiatic Quarterly Review, 1897, pp. 290-92

‡ Rowlandson confounds it with Quilon.

§ The identification of the above places is Mr. Logan's.

towards God because of the dawning of the light of Islamism in a land which teemed with idolatry,' Malik Habib took his wife and children to Quilandy which he made his permanent abode. Ibn Dinar, however, returned to Arabia to visit the tomb of the deceased king and died shortly afterwards in Khorasan. The descendants of Ibn Habib are living at Quilandy to this day, sharing with the Valia Thangal of Ponnani the leadership of the Mappillas.

The native chieftains of Malabar, notably the Zamorins of Calicut and the Kolatiri Rajas of Charikal, extend to the Arabs their protection and patronage,* in consideration of their commercial activity and the consequent prosperity of the country, as well as their excellence as sailors.† They grew in number and importance and obtained special privileges. A Musalman could be seated by the side of a Nambudri Brahmin while a Nayar could not. The Thangal was allowed to ride in a palanquin alongside of the Zamorin. And even at the installation of the Zamorin immemorial custom assigns to Mappillas a certain share in the ceremonies connected with it.‡ For instance, he is crowned by a Mappilla and a Mappilla woman belonging to a certain family presents him with betelnuts near the Kallai bridge on his return from a procession through the town. By the fifteenth century their influence with the Zamorin had become so great that they were able to resist for a considerable period the settlement of the Portuguese at Calicut. In the north, tradition speaks of a Nair princess given in marriage to an Arab to whom Cannanore and its ports were assigned towards the end of the twelfth century. The Ali Rajah (Sea-King) as he came to be called, was the chief admiral of the Kolattiri Rajas and his power gradually increased, till by the eighteenth century he was practically independent of

* Tohfatul Mujahideen, pp. 70, 73, 103.

† There is a story current in Malabar, that when the Arab settlers came the Zamorin allowed them to seize at random a few women at a tank adjoining a temple. The women so taken were from 12 *illams* and 8 *agams*. The Mappillas descended from these families and belonging to these *ilams* and *agams* are considered socially superior to others and treated with much respect.

‡ At the installation of the Zamorin it is the practice to have him shaved and dressed like a Musalman, and crowned by a Mappilla who is paid Rs. 30 for it. After the coronation, the Zamorin supposed by others to have formally become a Musalman, is not allowed to sit and dine with even the members of his own household, and no Nayar would touch him. The fiction is that the Zamorin occupies the throne only as a viceroy till the return of Cheruman Perumal from Arabia.

Chirakkal Raja and was able to put 25,000 men in the field* and play an important part during the times of Hyder and Tippu. The representative of Ali Raja's house is still recognised as the head of Cannanore Mappillas and enjoys many of his traditionary rights even under the British Government.

The Mappillas are a devout people, inclined to puritanism and occasionally fanatical. They are traders on the coast and cultivators in the interior and in both these callings they are very successful and prosperous. They are found almost exclusively in Malabar and South Canara. They are strongest in the taluks of Chirakkal, Ernad, Walluvanad and Ponnani and are also to be found in lesser numbers in Palghat. In physique they are superior to most of the Musalmans in the South.† Their chief priest whose office is hereditary, styles himself *Valiazarathangal* (belonging to the great shrine) Syed Ali bin Abdur Rahman Vali Thangal, Ponnani. He is a pure Arab by blood and claims direct descent from Ali and Fatima, the daughter of the Prophet. Another sacred office among the Mappillas is that of the Makhdum, the chief representative of learning, who confers religious titles and degrees. The present Makhdum is 24th or 25th in order‡ from the founder of the college at Ponnani, an Arab named Ziauddin, who took or received the title of Makhdum, an Arabic word meaning 'first or foremost in the assembly.' The Thangal has lands tax free, assigned to him for his maintenance.

[*To be continued*]

QUADIR HUSAIN KHAN.

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* Imperial Gazetteer of India—Madras series, Vol. II, p. 358.

† P. D. Bonarjee—'The Fighting Races of India' p. 162.

‡ The line of the original Makhdum ended with the 18th and the present Makhdum and his six immediate predecessors belong to a different line. The Zamorin presents the official dress at every succession.

## *TELUGU GRAMMAR.*

"A REFORM of Telugu grammar which is no reform." This is the aim and object of a movement started within the last few years resulting in endless discussion. The reformers wish to depose the grammar of books as obsolete and archaic, and set up in its place the grammar (if there be one) of the "polite spoken dialect," or more accurately, to adopt the grammar of the living vernacular. The rules of grammar are not like the laws of the Medes and Persians. Being no more than a record of current popular usage, they must change as often as the forms change under phonetic and other influences. The history of every living and progessive language is a continuous record of these changes. Popular usage is the standard of correct language. Whatever is not in harmony with the practice of the majority of speakers is to that extent incorrect;—that is to say, ungrammatical. Viewed in this light, the literary dialect of Telugu, whose grammar is so different from that of the vernacular that it can be mastered only by a long and unprofitable course of special training, is a dead language and can no more be employed as a medium for speaking or writing than can the language of Chaucer by Englishmen of the present day.

The aim of the reform movement is not merely scientific propriety but intelligibility. A divergence from the grammar of popular usages being a departure from a well-acknowledged principle, the slightest variation between spoken and written forms ought to be deprecated as unscientific. We should write as we speak, not speak as we write. It is not a question of how many and what differences there are in a given language, but whether there are any at all. Applying this canon to Telugu we find that the differences between the literary dialect and the ordinary colloquial language are so pronounced as to make literature the aversion of the schoolboy, the despair of the foreigner, a menace to popular education and agricultural prosperity, and a stumbling block to good government.

This is what the would-be reformer, who is no reformer, would allege in respect of a grammar which is no grammar. But, says his adversary, the conservative guardian of tradition,

and apologist for a continuity with the past, while admitting most of the major premise, "the changes are only phonetic." "Only phonetic!" But they are still changes, and phonetic change is a prime factor in all linguistic development. "But they do not affect the roots or terminations, but only the sounds. They are not due to the influence of foreign grammars." Not necessarily a difference *qua* difference is a sufficient plea for reform. "They are not many." Never mind; you recognize as many as exist.

Now the question is whether this principle can be applied all round. How many of the languages of the modern world would stand the test? It is no argument to urge that the adoption of popular and familiar forms in serious composition is a menace to sublimity, or that forms bordering on the vulgar, if not actually vulgar, are the proper garb for the commonplace in thought. Nor can it be seriously argued that these colloquial words are only to be admitted, as in the prakrit of old, in dialogue in the mouths of vulgar characters, and that unless our object is to encourage plain thinking, there is no meaning in making a free and unlicensed use of them. It is not a question of utility, but one of scientific precision. The objection is one of sentiment and association. It cannot be maintained that to break loose from the forms of the past would mean to abandon a whole range of literature with all its civilizing and humanizing influences at a time when it is quite impossible to replace it either in quality or in volume.

It is claimed for the reform movement that it seeks not to tamper with the language of the past but to keep it intact and only to write in a different dialect. I cannot understand how, if it is a different dialect, it can still be called Telugu, and how a systematic attempt to relegate the literary forms to the limbo of oblivion is not an attempt to "tamper" with them. The position is unintelligible, if not inconsistent. There could indeed be no quarrel if the reformers professed to write not in Telugu, but in a language to which the utmost that can be conceded is a name significant of its deviation from the time-honored forms sanctioned by Telugu grammar. It is equally unavailing to suggest that in the present state of education in the country a most fruitful source of divergence is the incorrect writing of

spoken forms and the incorrect pronunciation of written forms even by people who are classed as "educated;" that to recognize such a change in literature would only mean to legalize errors of writing and speaking, and would ultimately tend towards a libertinism not at all conducive to the welfare of literature. The question is how far can we go on in this career, where shall we stop if our object is to restrain lawlessness and prevent a Babel? Where is the guarantee that what is an innocent, it may be wholesome, reform for the responsible leader of a linguistic movement will not degenerate into reckless licence with others?

As for the charge of unintelligibility, the merest glance at the language will reveal that grammatical differences have had no hand in causing it. There are, to begin with, very few changes in the whole language due to difference in terminations. Most of the differences that exist are there owing to phonetic necessities, the exigencies of hurried pronunciation, which is very much the same thing, and as pointed out above, to mistakes in speaking and writing peculiar to a country with such a low percentage of educated persons, and where a premium is set on the neglect of the vernacular in favour of a foreign and difficult tongue. Another source of difference is represented by forms introduced to meet the exigencies of a fastidious system of metres. They are obsolete so far as the spoken tongue is concerned. They will cease to influence the question of intelligibility in the process of the cultivation of a simple, direct and idiomatic prose style which is conspicuous by its absence in what goes by the name of Telugu literature at the present day. Yet another contributory cause is the dialectical variety of that part of the country where certain forms were first standardized. These are the forms which mark the literary "dialect." But taking them all into consideration the differences between that and the spoken "dialect" are not very material. Who can affirm that the obscurity of most of our writers is not mostly due to faulty standards of style, to prolixity and bombast, to conceit and pedantry, to unidiomatic phrases and sanscritisms; and that it would not disappear the moment the diction is simplified, the idiom revived, and the domain of art restored on the model of Western Literature which is none the less our model judging from our works on rhetoric and the prac-

tice of first-rate writers? And no sane man would impeach the reasonableness of a reform on these lines, which is after all more urgently needed rather than one concerned with the stirring up of the foundations of grammar. It would indeed be an interesting study to see to what extent Telugu literature can be made popular, intelligible and educative by these means without laying hands on the grammar; and it is sincerely to be hoped that the attention of the reformers will if only for the sake of an experiment be directed to this useful channel rather than to the counsel of perfection which is the sole result of their present propaganda.

It is not correct to speak of the "polite spoken dialect" in the singular. There is much dialectical variety which cannot be ignored as a factor against the formation of a standard language. To speak of *a* language spoken by twenty millions of people is to indulge in an idle fancy. If ever there is a language common to those millions, it is the written, not the spoken. Where then is the guarantee that in shifting the standards, the reformers are not introducing an additional element of uncertainty and creating a greater menace to popular education than they seek to avoid?

Y. NARAYANAMURTI.

## *LIBERTY AND COERCION.*

THE tendency in modern days is to increase the liberty of the individual in the political sphere. We see great movements all over the world for the better participation of individuals in the management of the state. This growth of liberty has been so rapid that it has even caused alarm in the minds of certain political thinkers, one of whom appears to consider that it is not the development of individual liberty but the preservation and reconstruction of society that is the greatest problem of the day.

But this element of individuality seems to have had but little influence in the early stages of political society. When the individual led the life of a savage, when he had but few wants or aspirations, contenting himself with satisfying the pangs of hunger, there certainly was no organised society. But man emerges out of this state to one of association. Immanuel Kant, the German philosopher, says that human nature is characterised by two opposing tendencies, the unsociable quality, that is the desire

to have everything his own way, and the natural instinct of man to enter into a society. This gives rise to the opposition which awakens the dormant powers of men and stimulates them to make a place among their fellows." Thus society develops out of the free play of individuality. Competition, diffidence, and glory are in Hobbe's opinion the causes of continual strife among mankind. Though we can imagine a number of persons born under similar circumstances all possessing equal hopes, yet these elements—competition, diffidence and glory—are bound to disturb the original condition of equilibrium. Some will recede, others will advance. Inequality and not equality tends to be the natural condition of mankind.

We can prove from history that the individual has largely contributed to the development of society. Herbert Spencer sums up these contributions. "The aggregate results of man's desires seeking their gratifications, those which have prompted their private activities and their spontaneous cooperations, have done much more towards social development than those which have worked through governmental agencies." He then goes on to show how fertility of the soil has been increased, new mechanical inventions have been made and arts and sciences improved as a result of the spontaneous activities of citizens. "Divest," he says, "the political machinery of all these aids which science and art have yielded it, leave it with those only which the state officials have invented, and its functions would cease."

We find this element of individuality absent in ancient societies. The ancients regarded the state as an end in itself, and considered that the individual existed for the state. Such was the policy of the Greek city-states. As Woodrow Wilson puts it, 'the state was to them the only individual.'

From non-progressive societies we now come to the modern civilised states which are in the van of progress. The essential feature of the modern state has been the development of individual liberty. The progress of any state is tested by the degree in which its citizens participate in administration. Thus liberty has reached its zenith in the modern state. It has also occasionally developed into licence. Hobbes defended absolute monarchy when liberty meant the Civil War of 1642. Liberty again under the guise of law broke its bounds in the Revolution of 1688.

Many of the worst excesses of the French Revolution were committed in the name of liberty. Even at the present day, some of the more extreme advocates of individualism are embarking on a policy which may well cause anxiety to those who have the best interests of the state at heart.

Individualistic doctrines have been put forward even by men like Macaulay, Mill and Herbert Spencer. The mistake that such writers make is to regard individuality as an end in itself; to use Professor McKechnie's words, they think that 'God made man and man made the state.'

Neither the state apart from the individual nor the individual apart from the state is sufficient for the well-being of society. We do not want an unorganised society nor a society without basis in law and order, if such a thing were possible.

The solution lies in a society where freedom of development is controlled by law. *Tu, nolo, putes libera, quae licentiae sunt; parere Deo et legibus, esse liberum hoc est*, said Scaliger. Liberty and coercion are not antagonistic, as so many imagine. The individual is always striving for liberty, while the state is always striving for order; and this element of strife, is according to Professor McKechnie, an element of life. It is this constant struggle that keeps the body-politic healthy.'

It is unwise to conclude that a gain in authority is a loss in freedom and vice versa. Indeed we see that freedom has advanced as effective order is kept by a state. It is not to defraud a man of his liberty, but to preserve his real freedom that a state exercises coercion.

There must be a free play of individuality and at the same time it should not develop into licence. There must also be a state, but it must not exercise undue restraint. In Professor Huxley's words, "If individuality has no free play society will not advance; if individuality breaks from all its bounds society will perish."

S. HANUMANTHA ROW.

* Do not regard licence as freedom. True freedom consists in obedience to God and the law.

## NOTES OF THE MONTH.

EVEN an Athenian passion for novelty could hardly, we think, have found much ground for complaint against life in Madras during the last few weeks. With the rest of the world we have shared the abundant surprises of the daily war news, and to this source of excitement we have added several interesting experiences of our own. We have had our first sight of a new Governor; we have watched our University Senate tasting the perplexities of the poor man for whom even a modest windfall can create an *embarras de richesse*; we have enjoyed the novelty of listening to a Barrows lecturer who was not a theologian and who, approaching the religious issue solely from the side of social need and social effort, was nevertheless able to bear clear testimony to the faith that was in him; finally, or all but finally, we have witnessed the hopeful spectacle of a student audience, ranging from something over to something under two thousand, drawn together for five successive evenings in spite of the most dissuasive weather conditions to listen to a plain-spoken moral appeal.

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BESIDES their direct interest for those more immediately concerned, the lectures of Dr. Mott and Mr. Eddy exhibit features which may stir the interest of the mere onlooker. Lecturers whose message is one for the intellect are in the habit of announcing a syllabus of topics in advance of their arrival, hoping by this means to secure that their audiences shall consist of those who are disposed to listen with attention to what they may have to impart. From this convenient method of sifting their audience beforehand Dr. Mott and Mr. Eddy were restrained by the nature of their objective. They came not to teach religious doctrines nor to inculcate moral ideas but to *persuade* young men to take a manly stand. And he who is bent on persuading is always wise to leave himself free to mould his plan of appeal according to the impression which he finds he is producing. Any one who listened to the lectures must have felt that here was no display of rhetoric, nor even merely the effort to instruct, but a purposeful wrestling of wills, the will of the lecturer intensely bent on persuading the wills of his hearers for their own good. It was in accord with this practical aim to persuade that the lecturers came without any definitely drawn programme and were thus free to decide from day to day on the precise form and scope which each address should take. Such a plan—or absence of plan—is obviously too exacting except for lecturers of great experience, but in the hands of Dr. Mott and Mr.

Eddy it was justified by results. Even for them, however, it involved the disadvantage, as we have said, of preventing the automatic process of selection among the possible hearers which is one of the functions of the published syllabus. The 2,300 or more men who gathered on the first evening knew, indeed, that they were coming to hear lecturers who had made their name as moral and religious leaders and speakers; but beyond the inferences which such a fact was bound to suggest, they had no knowledge as to the subject-matter or manner of treatment which they might expect. Nevertheless—and this is the point to which all our remarks have been leading up—the number of those who lost interest when the practical objective and the searching character of the series of lectures became manifest was comparatively so small that the great pandal never presented anything but a well-filled appearance. This is a circumstance of the most hopeful import. To us it seems much more than a tribute to the forceful personality of Dr. Mott. It means that the conscience of the student community is alive to moral needs and moral issues, and that students will listen gladly to any man who speaks as one that hath the authority of personal experience and conviction and "not as the Scribes" or other refurbishers of worn-out philosophies. It means that any gospel which is to win back educated India to real and living religious conviction must be one that sets morality in the very forefront of the religious problem and proves itself to hold the secret of moral victory.

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ANOTHER feature which we would emphasize as welcome and significant is the conspicuous absence of any attempt at mere proselytism. The lecturers came as representatives of the World Student Christian Federation, and they came on an errand not of instruction but of persuasion. Yet what was it to which they sought to persuade the students of Madras? Not, certainly, to accept Christianity. Nor even was it to accept Christ. They sought simply to persuade them to do what is the plain duty of any man who is finding himself less successful than he ought to be in the moral struggles of daily life, namely, to investigate in an experimental manner and with open mind whether Jesus is, as He claimed to be and as multitudes of earnest men testify that He is, able to communicate the secret of moral victory. Now this effort to persuade young men to investigate and see for themselves, and act according as their reason and conscience, after the enquiry, shall show them to be right, is nothing different from what missionary colleges, and in particular the Madras Christian College, have always set before themselves as their educational aim. We desire to induce this attitude of honest, practical enquiry in regard to all

living questions, and in an especial degree to the most momentous of them, the questions that belong to the sphere of religious life and thought. We have years in which to effect this aim; the lecturers had five days. Their method, therefore, had to be different from ours. They could only exhort; we can also offer guidance in the enquiry. But the aim is the same.

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FOLLOWING immediately on the impressive student audiences which assembled to hear these lectures there came another gathering, not so large, yet very large and in a different way equally impressive. We refer, of course, to the immense assembly of graduates at the Convocation for the conferring of degrees. Had Mr. Gardiner, who was the chosen orator of the occasion and who acquitted himelf in a manner which need not fear comparison with the similar efforts of many who have preceded him, elected to confine himself to a discussion of University problems, we should have hesitated to raise any objection. On abstract grounds, indeed, it would seem a mistake to miss such an opportunity of offering advice and exhortation to the great throng of graduates on an occasion calculated to be a memorable landmark in their careers. But in practice we feel that acoustic difficulties together with the weariness produced by the lengthy previous proceedings too often rob the apparent opportunity of all real value. We should not have felt justified, therefore, in complaining if Mr. Gardiner had entirely omitted the word of exhortation. However, he not only included it according to precedent, but developed it with some pains. And to a listener who passed from the great student audiences in the pandal to this great student audience in the Senate House, the contrast was peculiarly striking between the lofty exactingness of the moral demands pressed home in the former place and the conventional level of duty which was all that Mr. Gardiner ventured to enforce. Has Mr. Gardiner no loftier morality to teach than the thin Hedonism of his quotation from More's *Utopia*? We do not for a moment believe it. As a Christian missionary he acknowledges the same exacting moral standards that Dr. Mott proclaims. We can only suppose that he deems it impossible for an audience which is mainly Hindu to welcome and acknowledge the Christian ideals of duty. But of any such notion the eager attention of the audiences in the pandal is an eloquent confutation, and the sooner it is unlearned the better.

## LITERARY NOTICES AND NOTES.

*The Cochin Tribes and Castes.* Vol. II. By L. K. Anantha Krishna Iyer, B.A., L.T. Published for the Government of Cochin by Higginbotham and Co., Madras, 1912. Price Rs. 10.

Some years ago the first part of this important work appeared. In it the author dealt with the low castes of the State ranging from the Kadars at the lowest end to the Kammalans at the other. In the present volume the higher castes (Nayars, Kshatriyas and Brahmans) Jews, Syrian Christians and Jonakan Mappillas are fully described. Both volumes exhibit the same order of treatment. The origin and traditions of each community are first discussed: then special features in structure of caste, customs, beliefs, and occupations, are entered into in detail.

With the second volume now before the public is concluded the whole survey of the ethnological groups within the limits of the author's field of inquiry. Like its predecessor this present volume affords ample proof not only of patient and thorough research, but also of a real and keen interest in anthropological methods. Volume I has, since its publication, been acknowledged as a work of permanent value to the student of anthropology and folklore; and the high level of excellence of that work has been eminently maintained in the present.

In an admirable preface Prof. A. C. Haddon of Cambridge University lays special stress upon the valuable accounts given about the Nayars with their peculiar social customs—especially their marriage customs with the two forms of the *tâlikettu kalyânam* (*tâli* tying ceremony obligatory only on females) and the *sambandham* (the second or real marriage.) Not only are the Nayars a matrilineal people but they also afford one of the most striking examples of that rare social condition—the matriarchate which in their case is also associated with another rare custom, polyandry. Thus the inconspicuous position of a husband was perpetuated by the military organisation of the Nayars; the same principle being acted upon by the Zulus—likewise a nation of warriors.

Another interesting question in the ethnology of Cochin State concerns the community of the Black Jews about which much controversy has raged. Here it is certain that race mixture has taken place and that the Jewish facial features are most likely recessive (in the Mendelian sense) to the native. Hence the non-Jewish appearance of the features of this group.

Regarding the Nambuthiris Mr. Anantha Krishna Iyer writes in no uncertain fashion "Everything with the Nambuthiri Brahmans" he says "is hoary with age. It is seldom that they earn their livelihood by personal exertion. They are such a favoured class that from the king downwards to the lowest peasant everyone would forego even his necessity to pander to their luxury. Instead of scorning delights and living laborious days as ordained by Sangara Smriti, they make their utmost endeavour by deed and word to impress on others that all excellences in the world are their birthright and that whatever is low and mean is the portion of the lower orders. In fact it is the Nambuthiris of all the Brahmans of India who strictly follow the injunctions of Manu 'Never serve.' Thus the Nambuthiris do not adapt themselves to any of the requirements of modern days. They are not advancing nor have they any inclination to advance with the progress of modern times: and they are completely out-beaten in this respect by their *Adyals* (Sudras), the Nayars. Their women of course are kept in utter ignorance."

In discussing the condition of matrimonial relations among the Tamil Brahmans, reference is made to the customs of some twenty years ago when the bride was selected for the young man according to the old Sàstraic ideals and ornaments were given her according to the means of the bridegroom's parents, which might in some cases form a nucleus for her maintenance in the event of her husband's premature death. Now-a-days it is the bridegroom who demands payment and "the University standard has become a powerful engine of oppression at the hands of the *girl's* father" (Surely the writer means the *boy's* father). A graduate even though he may be a homeless pauper must have a handsome wife adorned with jewelry from head to foot and cash payment of two thousand rupees or more. Bridegrooms thus become objects of vigorous competition and command high prices in the marriage market. Here we might note the excellent example set by the Rajput clans who have revived the best traditions of the Vedic age; and have established for themselves the principle that no girl shall be married before she is fourteen years old and that the marriage expenses shall in no case exceed a certain proportion of the father's yearly income. This, we think, with Mr. Anantha Krishna Iyer, is the aim which those who would reform society should, for the present, set before themselves.

The customs and manners of the Syrian Christians with their various sects have been well described. Ethnically these are of course of secondary importance since they do not form a race but are only descendants of converts from all castes both in ancient times and at the present day.

Special reference must be made to the large number of excellent photographs with which the work is illustrated. These we understand have been taken by the author and reflect great credit not only on his artistic taste but also on his proficiency in the art itself.

The more we consider the work in its entirety the more conscious we are that the writer must indeed feel proud that he has accomplished so much of real worth during hours which might well have been spent in recreation. To see before him in two handsome volumes the result of work done quite outside hours devoted to his professional duties must indeed be to him a source of lasting pleasure.

At the same time it must be remembered that the work as it stands is still incomplete. What is lacking is a third volume devoted to anthropological measurements of the peoples whose customs, manners, history and mode of life have been so fully described.

Anthropology has been defined as the whole history of man as fired and pervaded by the idea of evolution. Just as man is a many-sided being so also must anthropology be many-sided and the worker in this branch of science must be acquainted with the various parts of this wide subject. A knowledge of prehistoric man, of practical anatomy, Darwinism, world-geography, books of travel, history of human migrations and conquests, history of language, of religion and magic, also of proverbs, beast fables and stories of heroes. For Cochin State our author has now finished his records of all of these except the second upon which we put particular value and he has but lightly touched upon the last.

To our mind the chief value of these volumes lies in the fact that the work is thoroughly Indian in every respect. From the very nature of the case a native of this country must himself be able to see more, to understand more, and to do more than any European can in studying the people around him. We heartily congratulate Mr. Anantha Krishna Iyer (an *alumnus* of this College) on the appearance of the second volume of his work and trust that before many years are over he may complete the third remaining volume which has been promised and so finish a work of undoubted value, the scope and method of which it is hoped will soon be emulated and followed by other Indian workers in the same branch of biology.

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*A Selection from Cowper's Letters*, by E. V. Lucas. Henry Frowde. Price 2*s.* 6*d.* net.

English Literature is peculiarly rich in letter-writers. The names of Howell, Swift, Gray, Walpole, Lamb, Keats, Fitzgerald, and Jane

Welsh Carlyle occur to one at once. To decide which of them is the best is a difficult, not to say impossible, task. For after all it depends on what we mean 'by the best letter-writer.' Who is to decide on the criterion? If we mean by the best the most readable and the most entertaining, it will be largely a question of individual taste. Some will prefer the half adventurous half Bohemian correspondence of that sixteenth century chatter-box Howell; others again will vote for the inimitable wit and humour of Charles Lamb. Those who delight in the green-rooms of society will demand the highest place for that Mr. Worldly-Wiseman, Horace Walpole; while those of more delicate palates will plead for what Mr. Lucas terms the 'wistful melancholy and sweet serenity' of Gray. But who will venture to decide between these, or between 'the sympathetic candour, gaiety and enthusiasm' of Keats and 'the comic, mischievous, quizzical, hungry soul' of Jane Welsh Carlyle. The man of catholic taste will like them all. They all appeal to us in our different moods; they all have that dash of genius which awakens an answering echo in us. They all delight and amuse or tranquillise and subdue by admitting us into the friendship and intimacy of thoroughly human souls.

And yet to speak for ourselves, if we were forced to cast a vote, we think it would be in favour of the 'divine chit-chat' of William Cowper. No letters are more personal in tone, none more characterized by urbanity, none reflect a nobler mind than those of Cowper. It is true they do not cover a very wide range of interests. They are intensive rather than extensive. But we are not sure that this is not an advantage. In many ways he reminds us of Jane Austen. He has the same sly humour, the same delicate irony. He has the same discriminating fastidiousness. Like her, he lives amid a small circle of friends, a circle which still lives for us in his letters. But here the comparison ceases, for Cowper has none of that worldliness so characteristic of Jane Austen. On the contrary he is a dreamer, an idealist. The restriction of range has given a domestic tone to Cowper's letters which is most agreeable It is the tone of the best conversation, never loud or excited, but equable, homely, personal, urbane. He does not move in courtly society like Horace Walpole, but his mind is never in deshabille.

We could not have a better guide to Cowper than Mr. E. V. Lucas. To praise Mr. Lucas' anthologies would be impertinent. We need only say that he has shown in this delightful little volume all that sureness of touch and keen critical judgment which characterises his other work. His introduction is a masterly piece of illuminative criticism marked by the greatest sympathy and admiration for his subject.

*A History of English Literature,* by Andrew Lang—A Review.*

To add another to the already too numerous Histories of English Literature is an act that demands some courage and some apology. It would seem that a History of English Literature is an indispensable item of every publisher's catalogue. Yet to write a school History of Literature is a task which requires special qualifications. It is much less easy to write a good introduction to Literature than to write a scientific history for the advanced student. For the latter task scarcely demands in such a high degree the powers of selection and conversation; the aptitude for seizing and interpreting outstanding and salient characteristics; and the imagination which enables the author to enter into the spirit of our great writers and make them live—which are all-important for those who would capture the elusive interest of the average school-boy and school-girl.

The author of the History of English Literature which is before us possessed in an unrivalled degree all the qualities of mind and temperament which such a work demands. If Literary Criticism be as Longinus said "the last and ripest fruit of long experience," few men were better qualified than the late Andrew Lang for the office of literary historian. He brought to the task the accumulated knowledge and experience of a life-time devoted to learning. His erudition reminds one rather of the encyclopaedic scholarship of the sixteenth and seventeenth centuries than of the specialisation of these days. One can with truth say of him "nullum fere scribendi genus non tetigit;" and it is hardly an exaggeration to add "nullum quod tetigit non ornavit." Yet like Goldsmith and like others with a much better title to learning than Oliver, Andrew Lang has the defects of his qualities. His learning was often wide rather than deep. He sometimes tries to cover too broad a field, and so reveals lacunae in his knowledge. This is especially true of his treatment of Old and Early Middle English Literature. He is evidently writing perfunctorily on a subject on which he cannot be said to have specialised in the strict sense of the word. But this criticism applies only to a few sections of the book; and when we consider what he has given us, it must appear somewhat carping and invidious. For the work as a whole is written with an enthusiasm for all that is beautiful and great in literature which must infect even the least responsive pupil, and awaken an interest in every intelligent student in the development of our literature. The outstanding feature

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* History o English Literature from "Beowulf" to Swinburne, by Andrew Lang, M.A., Longmans, Green & Co., Price 6s.

of the book is its 'humanity.' Lang is interested in literature not so much on its formal side as on the personal side. He has all the curiosity—I use the word in no disparaging sense—of the great Romanticists. Nothing that concerns humanity is without interest for him. He is by nature a hero-worshipper; and he manages to infect his reader with his own likes and dislikes. The authors of our literature are for him, no mere 'men of letters.' For him the letter killeth and the spirit giveth life. And so he uses their writings to unfold the mind and personality behind them. He never tries to approach his favourite authors with the detached attitude which is said to be characteristic of the scientific historian. He does not pretend to be unprejudiced; he makes no effort to conceal his likings and aversions. He is at his best in describing the work of his favourites. Take these words on Sir Walter Scott—"In 1825-6 came the ruin of Scott entailed by that of his publisher, Constable. How he bore it, how he laboured and died to redeem it, by long, heavy task-work at 'The Life of Napoleon' by 'Woodstock' . . . and by his latest work, written with a half-palsied hand, composed by a brain in ruin, yet again and again inspired,—is a familiar story. *The eyes are dimmed as these words are penned; so potent is the spell of that rich, kind genius, of that noble character, over the hearts of those who love and honour the great and good Sir Walter.*"

On many pages of the *History*, we recognise the hero of "*The Ballad of Andrew Lang.*" Who but him, would have thought of comparing the close of 'The Bride of Lammermoor' with the close of the 'Odyssey' and 'Njal's Saga,' or of finding in the mythology of the Kaitish, a savage tribe of Central Australia, a parallel with Milton's theme in 'Paradise Lost?' He rivals Professor Saintsbury in the number of recondite allusions; and this trick of style may cause perplexity to school boys less learned than Macaulay's. At the same time the work is marked by a singular happiness in hitting the correct phrase as well as by a certain dæmonic humour, (though strangely enough he is unable to appreciate Dunbar) which makes it at times very entertaining.

He devotes most space to the greatest authors and omits the more insignificant. His aim is to get us to read the best writers for ourselves, believing as he says 'that it is better to study even a little of the best authors than to read many books about them.'

This *History of English Literature* was Andrew Lang's last work. In the closing words of his preface, he shows that he was conscious that this might be so—"That sins of commission as well as of omission will be discovered the author cannot doubt, for through much reading and writing they that look out of window are darkened, and errors

come." His wish in writing the book was 'to bring readers to the works of the immortals.' One cannot give it higher praise than to say that it is well fitted to fulfil the author's purpose though he was conscious that readers like poets and anglers are 'born to be so'; and when born under a fortunate star do not need to be allured or compelled to come into the Muses' paradise."

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*The English Church in the Nineteenth Century*, by F. Warre Cornish, M.A., Vice-Provost of Eton College. In two parts, each 7*s.* 6*d.*, London; Macmillan & Co., Ltd.

Mr. Cornish's book forms the concluding volume, or rather volumes of the *History of the English Church*, edited by the late Dean Stephens and the Rev. Dr. William Hunt. The history of the English Church in any period is one that requires skilful handling but no period makes a greater demand on its historian than does that with which Mr. Cornish has dealt. To treat critically and adequately the different movements that have marked the chequered career of the English Church during the course of the nineteenth century, to discuss impartially controversies which are by no means dead, to estimate the characters and the importance of the great leaders of religious and ecclesiastical life and thought require of the historian not merely knowledge but well balanced judgment, keen insight and sympathy. Mr. Cornish's book appears to us to prove that he possesses these qualities in a marked degree. It is the work of a historian and not of a partisan.

It is impossible to do more than indicate the scope of Mr. Cornish's work. The first volume deals with the first half of the nineteenth century down to the re-establishment of the papal hierarchy in England. Beginning with an account of the Evangelicals and of the important work done by them both in the Church and through the philanthropic and religious societies to which the Evangelical movement gave rise, Mr. Cornish passes on to describe the liberal movement which on its political side found expression in the Reform Bill. The attacks on the ascendency of the Church of England to which liberalism gave rise were met by those who were the leaders of what came to be known as the Oxford movement. Essentially a movement in defence of the authority of the Church, the Oxford movement not unnaturally led many of its supporters towards Rome, with the result that Newman and some of his followers abandoned the attempt to occupy the Via Media and joined the Church of Rome. While this secession discouraged the leaders of the movement for a time, it did not prevent the development of high sacramentarian

doctrine and the determination on the part of those who adopted it to adopt also the old ceremonials by which that doctrine was symbolised. A large part of the second volume is thus concerned with the ritualistic controversy, the result of the steady determination of the new High Church party to bring into the Church of England service not merely the ritual which Laud and his party had observed, but practically all the ceremonial which hitherto had been regarded as specially characteristic of the Church of Rome. In spite of opposition both in the Church and in Parliament, the ritualistic party have succeeded in gaining practical toleration at least for practices which are regarded with little favour even by many High Churchmen. The details of the controversy are somewhat bewildering though interesting, but Mr. Cornish helps one to understand the legal case for the ritualists. One thing that strikes a non-Episcopalian as strange when reading the account of the controversy is the small amount of respect shown for the bishops by the recalcitrant ritualists when their views are antagonistic.

The latter part of the second volume deals with "the growth of liberal opinion and critical research, and the counteraction of orthodoxy, the spread of missionary enterprise, and the expansion of the colonial and external branches of the Church of England."

These subjects are of more interest to the general reader than details about the eastward position and the use of vestments and incense, and they are dealt with by Mr. Cornish in his customary impartial and sympathetic manner. We would hope that when the history of the Church of England in the twentieth century comes to be written it will be possible to devote more of the volumes to the real objects for which the Church exists and less to controversy about ceremonial details.

Mr. Cornish, as we have said, writes as a historian and not as a partisan. From a perusal of his books it is difficult to place him in any particular party, so impartial is he in his treatment of every party in the Church of England whether High, Low or Broad. For this reason perhaps he may please none. But one thing he makes clear is his belief that goodness and earnestness are powerful wherever they may be found. His history shows beyond a doubt that the men whose lives tell, are those who, whatever the particular shade of their theological belief may be, are filled with the love of God, and with a whole-hearted devotion to what they know of His will.

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*The Oxford India Reader*, being selections from the Imperial Gazetteer of India. Vols. I—IV, (The Indian Empire) by W. Bell, C.I.E., published by permission of His Majesty's

Secretary of State for India in Council. Oxford: at the Clarendon Press, 1912.

As this book is called a reader it is probably meant primarily for use in schools. It may indeed be advantageously used in the highest classes of schools, but it is really a much more useful work than its name implies. A 'reader' suggests snippets or extracts which one would seldom or never think of consulting. This 'reader' however is a valuable book of reference for those who do not possess the last edition of the Gazetteer of India. It is not a summary but a selection of significant and representative passages and the extracts are divided into four parts: Descriptive, Historical, Economic and Administrative. The selection has been well made and we know of no book which gives in such small bulk, and yet so accurately, the main facts that an intelligent man wishes to know about India. We should add that the 'Reader' is illustrated and contains a few maps.

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*Junior School History of India*, by E. W. Thompson. Christian Literature Society, London and Madras, 1911. Price, 12 annas.

We have pleasure in noticing this little history though somewhat late in the day. The excellence of Mr. Thompson's larger book is so well known that it is hardly necessary to say that this Junior School History of India is well done and should prove to be a useful introduction to the study of Indian History. It is beautifully printed and is well supplied with maps and suitable illustrations. The maps though small are clear and are not over-burdened with detail. The book is written in a simple interesting style and gives in an attractive form an accurate outline of the history of India from the earliest times to the end of the Viceroyalty of Lord Minto in 1910.

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*Bell's English History Source Books. American Independence and the French Revolution.* (1760–1801) Compiled by S. E. Winbolt, M.A. London. G. Bell & Sons, Ltd, 1912. Price one shilling net.

The importance of the use of "sources" in the teaching of history is now generally recognised. The reading of contemporary documents helps to give an atmosphere of reality to subjects which seem very remote and devoid of life when studied in the ordinary history text-book. Such documents are also useful as helping students to see the raw material from which historians draw their information, and in the hands of a skilful teacher afford scope for valuable exercises. Until comparatively recently there were but few source books available but the

demand is rapidly creating a huge supply. Messrs. Bell are now publishing a series of twenty volumes under the editorship of Mr. S. E. Winbolt of Christ's Hospital and Mr. Kenneth Bell. The book before us is the first of the series. It deals with a very important period, and we can well believe that, as the compiler says, the chief difficulty has been "the wealth of contemporary sources available." The sources from which the extracts are taken are very various, but these chiefly drawn upon are the Home Office Papers, the speeches of Burke, the letters of Junius, the Gentleman's Magazine and the Annual Register. The selection has been made judiciously and should answer the purpose well for which it is intended.

## LITERARY NOTES.

A NOTABLE effort to stem the tide of disregard for the classics of Greece and Rome is the *Loeb Classical Library*, of which the first instalment has now been published by Mr. William Heinemann. It offers us a mass of Greek and Latin literature ranging over more than twenty centuries, from Homer to the Fall of Constantinople, in a form that should find general acceptance. The original text is printed in an authoritative form, with a translation on the opposite page. The names of the Editors, Mr. T. E. Page and Dr. W. H. D. Rouse, and of the translators, among whom are included scholars like F. C. Conybeare and A. S. Way, are a sufficient guarantee of the excellence of the work. In India, both among private readers and in public and scholastic libraries, such volumes ought to prove abundantly useful. Many readers and students may be found whose knowledge of Greek or Latin will enable them to appreciate something beyond a mere translation, though unequal to the use of a plain text. The moderate price of the volumes (5*s.* net, 6*s.* 6*d.* net in leather) places them within the reach of all, while professed scholars will welcome the inclusion in the *Library* of many of the more recondite authors, classical or patristic, for whom the usual round of classical publications makes no provision.

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THE war in Tripoli—now happily concluded, as far as Turkey is concerned, though it remains to be seen whether the Arabs will accept peace under Italian rule—has been presented under contrasted aspects by two recent books. Cav. Tullio Irace has given a vivid, if somewhat flamboyant, account of the operations, as they presented themselves to Italian eye-witnesses and participants in the action. Now Mr. G. F. Abbott, a well-known newspaper correspondent, tells the tale from the side of the Arab, in a way that seems to indicate serious defects in the Italian conduct of the war—delay, timidity, demoralisation and

slackness, in spite of the rather bombastic reports of Italian successes. The war has not yet run its course. An Arab proverb quoted by Mr. Abbott is suggestive: "The mosque is not yet built; the blind beggars have sat down in a row before it."

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THE biography of Mark Twain recently published has made a great impression, and it is unfortunate that its inordinate size precludes the probability that it will achieve general popularity. Known to the world as a humorist of exceptional gifts, he had a high seriousness of outlook, and spoke with freedom and independence on matters which seemed to him vital to the good of his country. A striking and in many ways admirable personality deserves to be presented in a single attractive volume, rather than buried in a work of over two hundred chapters.

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WHEN Dr. Robert Munro founded in the University of Edinburgh the lectures that are to be called by his name, the University Court gracefully and appropriately invited him to deliver the first course of lectures himself. These, which have set a high standard for his successors, have now been published, together with his Dalrymple Lectures on Archæology delivered at Glasgow in 1911, in a volume entitled *Palæolithic Man* and *Terramara Settlements in Europe*. His lectures place before the public simply, yet thoroughly, the reasonably established conclusions of archæology on these two subjects, on the latter of which especially Dr. Munro is recognised as the foremost English authority.

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AMONG the many cheap reprints now obtainable Stevenson's *Vailima Letters*, published at a shilling net by Methuen and Co., should meet with a wide demand. The various shilling and sixpenny series published by Dent and Co., Jacks, Williams and Norgate, and the Cambridge University Press, continue to be augmented by fresh batches of books, many of which are masterly handlings of great subjects. But a word of warning should be addressed to the general reader, which may obviate discouragement. However gifted the writer, the nature of many of the subjects is such that the smaller book is necessarily more difficult than a longer work of the same scope. To take an example: for a student already fairly familiar with the subject, Mr. Davis's sketch of *Mediæval Europe*, or Professor Myres's of *The Dawn of History*, both in *The Home University Library*, will be of the greatest assistance in clearing the main lines of the subject. But the reader who took up either as an introduction to a new study would (we think) find himself at a loss for the necessary background and unable therefore to follow the argument as it developes.

## SCIENCE NOTES.

At present the precise nature and the mode of development of osseous tissues are being submitted to very careful scrutiny and many of our most cherished beliefs in this matter are being threatened. Problems now under consideration are amongst others the mode of deposition of calcium salts in the scleroblastema and investigations into the presence of any fundamental distinction between enchrondal and intramembranous ossification. Prof. von Eggeling has selected the Urodela for his work. From his results it appears that the most primitive bony tissue is a product of the periosteum, as are dental cement and the placoid scales of Selachians. Here the scleroblasts first develop amidst a coarse-fibred matrix of connective tissue. Later on in the process buds of vascularised tissue eat their way through this into the cartilaginous core in which delicate tissue fine-fibred bone becomes laid down in concentric layers lining the canals which lodge the vascular material. Marrow-bone is the superstructure laid down upon the more ancient coarse-fibred bony foundation. The medullary cavity is formed by anastomosis of intrusive canals filled with highly vascular tissue which forms the rudiments of the marrow.

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Recently a most remarkable case of the efforts of an organism to free itself from a parasite was observed in the case of one of the Plumatellae. The parasite, either a Mesozoan or more likely a degenerate Nematode established itself in the body cavity of its host. There the eggs which it had liberated were penetrated and destroyed by the spermatozoa of the host.

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Some months ago Prof. Otto Jaekel of Berlin published a work dealing with the classification of Vertebrates. His treatment of this subject is quite different from that commonly accepted. To Dr. Jaekel Chordates are the same as Vertebrates, which he divides into three sub-kingdoms, namely:—Protetrapoda (Tunicates), Eotetrapoda (Fishes) and Tetrapoda (Amphibians, Reptiles, Birds and the Mammals.) Of these the Eotetrapoda are subdivided as follows:—(1) Malacostomata *cf.* Pterichthyds, Cephalaspids, lampreys and lancelets (2) Hypostomata *cf.* Palaeozoic Placoderms, sturgeons, chimaeroids and selachians (3) Teleostomata. In the Tetrapoda he interposes the class Paratheria between Birds and Mammals. This group includes the African Triassic Lycosaurus, chelonians, typical anomodonts, theriodonts and monotremes. To place chelonians and monotremes

in the same class is indeed a radical change from the usual scheme of classification; but then Dr. Jackel counts as all important the laying of eggs, the formation of secondary noses by means of an underroofing of the palate, the depressed and small-brained skull, the large and lateral eyes, and the dentition; while he allows no value for monotremes possessing hair, warm blood and other typically mammalianfeatures. The whole work is extremely interesting and suggestive, but there is no likelihood of the new method interfering with, for less superceding our existing classification.

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THE Malarial Conference held its annual meeting in this city only a few days ago and a full report of its proceedings appeared in the local press. Careful perusal of these reported papers leads us to conclude that this past year has been certainly in the zoological and we think also in the medical side unproductive in giving to the scientific world any new definitive information.

*Stegomyia fasciata* the known carrier of "yellow fever" in the West Indies is now proved also to be responsible for the spread of "seven days' fever" in Rangoon. With the completion of the Panama Canal a highway by sea will be established between the present headquarters of "yellow fever" and India. *Stegomyia* simply swarms in this land already so that everything is prepared for the widespread dissemination of "yellow fever" throughout the length and breadth of the country. This mosquito is however essentially a domestic one, breeding within house-limits in small collections of stagnant water. Other investigators affirm that the insect breeds only in small artificial collections of clean water around houses. In Madras itself two species *S. fasciata* and *S. scutellaris* occur. The former inside houses and the latter outside in compounds. *S. fasciata* is most abundant in Georgetown near the harbour and bites both by day and by night. Since both these pests are found in and around human dwellings the power to prevent "yellow fever" becoming established throughout India lies with the householders.

Though the insect is at present very abundant yet it can be kept from breeding by careful and constant watchfulness on the part of the people themselves. It is suggested that all persons, in houses or compounds who allow these mosquitos to breed and in whose premises larvae are found, should be fined. At the same time there must be regular flushing of drains, the closing of all wells not in use and the covering in of others. Only by such precautions can we hope to exclude from this Empire the much dreaded fever of the West Indies.

# RECENT PERIODICAL LITERATURE.

## THE CONTEMPORARY REVIEW.

THE October number of this magazine opens with an article entitled '*The Political Prospects*' by Sir Edward Cook. The situation on the eve of the Autumn Sitting of the Parliament Sir Edward says, is unprecedented. The House of Commons meets with four first-class Bills before it; and the Ministerial intention is to pass all these through the House before the end of the Session. The cause of this unprecedented congestion is the Parliament Act and some consequences of the machinery thereby set up. As the duration of Parliament has been shortened the introduction of many of the most contentious Bills in a single session has become a necessary counsel of prudence.

The fact that the Government have been compelled to overburden the session with Legislative proposals which may have to be passed in two or more consecutive sessions makes it absolutely necessary that they shall receive sustained backing if they are to carry their measures to fruition. What are the chances that they will receive the necessary backing? Sir Edward Cook turns first to the by-elections. He points out that the issues at by-elections are not always the same as the issues at a General Election, and that the results of the recent by-elections are not so favourable to the opposition as they try to make out. They show clearly that the opposition is on the up grade and the Government on the down grade. The split vote in certain elections, he says, introduces an element of uncertainty, and indicates a possible cause of weakness on the Government side. But while the moral effect of by-elections is considerable, it is only when it becomes visible in the House of Commons that they obtain practical effect. Hitherto the Government have had an adequate majority; but will they continue to have such a majority throughout the time required by the Parliament Act for the completion of their programme? Sir Edward seems on the whole hopeful that they will.

As regards the outlook for the opposition the dispersion of political interest over a wide field has advantages as well as disadvantages for the Government while lack of concentration deprives the Government of some driving power, it also deprives the opposition of some critical force. Hitherto the opposition have concentrated chiefly on the Insurance Act, and they have done so with some success. But now that the Act is in operation and its benefits will soon begin to come home to the people, criticism of it will probably cease to pay. The force of law operates strongly to produce acquiescence—a fact which might well

Before dealing with the question of the possibility of the production of life in the laboratory, Sir Oliver Lodge calls attention to certain facts which, he says, are apt to be overlooked in controversies regarding the speculations of scientific men. It is not always remembered, for example, that every science has its abstractions and therefore its limitations. Science proceeds by the method of abstraction, and without abstraction science is impossible. The business of the biologist, (to take one case) is to study the phenomena exhibited by matter under the influence of life. It is not his business to know what matter is, nor what life is, nor even to understand the way in which one interacts with the other. He need not discuss the ultimate nature of their interaction, which may be the business of the metaphysician to investigate or which in the present state of our knowledge may present a problem insoluble. But while the biologist need not discuss the laws connecting life and matter and mind, he is not entitled to deny them. The positive assertions of a man of science, Sir Oliver Lodge says, must be respectfully listened to: his negations, if he is unwise enough to indulge in negatives, are usually valueless. Another fact that is apt to be overlooked in controversies regarding scientific speculations is that the artificial production of a thing does not exhaust or even explain the nature of the thing. Laboratory control supplies a better chance of investigating the thing but otherwise leaves its mystery unchanged. Lastly, it is apt to be forgotten that human power in the physical world is strictly limited to movement, that is, to muscular action stimulated and guided by brain and nerve process. Everything that happens as a result of the movement depends on the properties of the matter moved or on things which happen beyond human knowledge and control. If, therefore, life results when some experimenter places certain things together or submits certain chemical compounds to certain influences, it will be because of the properties of the things brought together and by the laws of inter-action of life and matter just as truly as when a seed is put into the ground or an egg into an incubator. The effort now being made, Sir Oliver Lodge says, is to bring under human observation a process which has been going on for ages though it has never so far been seen. If the effort is successful, it will be a matter of extreme interest, though the result will constitute a fact exceedingly difficult to establish. As to the theological bearing of the discussion theologians have probably learned by this time that their central tenets should not be founded even partially upon nescience or upon negations of any kind, and he advises them not to base an argument for the direct action of the Deity in mundane affairs on the failure hitherto of scientific workers to account for the origin of protoplasmic activity.

recently taken place. At the same time the explanation of the rise of prices is to be found partly in a retardation of the rate of production and in waste of productive forces. War and militarism are responsible for a tremendous waste of productive forces; and the sinking of a large amount of capital in works of development in the new and backward countries of the world means the application of a vast amount of productive energy to kinds of work the fruits of which will be largely repeated by posterity. This, Mr. Hobson says, is really the dominant factor in the new economic situation.

Professor Sanday, who contributed three articles on Christian Reunion to the *Contemporary* last year, contributes to the present number an article entitled '*The Prospects of Christian Reunion in 1912.*' A superficial observer, he says, might easily suppose that the Reunion of Christendom was now further off than it seemed a year ago. At least three movements in that direction have been brought to a stand still. Does this mean any real and serious set-back to the cause of Reunion? In Professor Sanday's opinion it does not. Reunion when it comes must come piecemeal; and in view of this he sees much reason for encouragement in the progress of the Scottish movement towards Reunion and in a change of temper in British Non-Conformity which has become apparent in connexion with the Welsh Disestablishment Bill. In the latter part of his article Professor Sanday makes reference to a new Review which it is proposed to publish under the title of '*The Constructive Quarterly.*' A journal of the faith and work and thought of Christendom, and to an article by the Dean of Wells on '*The Problem of the Didactic.*'

Mr. Godfrey P. Collins writes on '*The Trading Departments of the State,*' dealing more particularly with the Telegraph Department, which costs the tax-payers about a million pounds per annum. The spirit which animates Government Departments, Mr. Collins says, is more conducive to efficiency than to economy. Lack of efficiency at once leads to public criticism. At the Admiralty and the War Office efficiency must be purchased at all costs, but in a public trading department where only the convenience of the public has to be studied, efficiency should be combined with strict economy and sound financial principles. Future developments of State ownership of monopolies will be largely influenced, he says, by the present actual results of State management and at a time when the nation has just taken over the Telephone Service it is important that the financial position thus created should be seriously considered in the light of the record of the management of the Telegraph Service.

Mr. Ashton Hilliers gives an interesting account of the condition of *Ireland on the Eve of Home Rule.*' With comparatively unimportant

exceptions, he says, Ireland, outside Belfast and the Protestant districts adjacent, is practically free from crimes of violence. The Irish are quiet, however, because they believe they have won in the fight for Home Rule.

Miss Edith Sellers strongly commends to the notice of those who have the care of destitute children in England, the system in force in South Australia and Hungary giving particulars of the system at present in use in South Australia. Mr. St. A. L. Fisher writes on Corsica and Napoleon's connexiou with the island; and the Rev. William C. Stewart contributes an interesting article on Lafcadio Hearn. Mr. Aylmer Strong discusses the Tibetan Problem, and Dr. Dillon in his article on 'Foreign Affairs' deals with Persia; America and the Panama Canal; America and Russia; France and Morocco; and Italy in the Mediterranean. Mrs. Ashton Johnson deals with '*Protection as a Panacea for Labour Unrest*' from the Free Trade standpoint; and the Rev. E. C. Everard Owen writes on '*The Literary Element in Modern-side Education in English Public Schools.*' The Literary Supplement contains reviews of several interesting new books.

## NINETEENTH CENTURY.

Captain Charles Rolleston writing in the Nineteenth Century Review draws attention to the grievous disabilities under which many of the women of India who own property labour, owing to the want of adequate protection in their rights. Very many of the women of India are what is called purdā-nashin, i.e, women of the curtain. These are women of the higher classes, who live in seclusion. This custom of seclusion entails their withdrawal from the outer world to an extent which would hardly be understood by Europeans. Purda women are only allowed to converse with persons of the opposite sex from behind an opaque curtain.

Early marriage entails a large number of widows. It is calculated that there are now about twenty-five million widows in India. In addition to these there are many minors. According to Indian custom any property owned by these classes is managed by men called mukhtars or agents. These men too often find in the conditions of zenana life opportunities for fraud and chicanery. It is true that the law will help any woman who will present herself as a suitor at court, but the purdā-nashin cannot go to court, nor can she call at the house of a lawyer. The Indian trustee may be robbing her flagrantly, but she does not know how to take proceedings against him. Her mukhtar is usually cognisant of all her actions, and it is almost impossible for her to get out of his power. She could not interview a counsel even

if he were present. In such circumstances, says Captain Rolleston, the difficulty of establishing identity may be easily conceived besides that of guarding against intimidation, misrepresentation, coercion and substitution, for some or all of the other zenana women may be in the pay of the mukhtar.

Attention was first called to this subject by Miss Cornelia Sorabji, an Indian Parsee lady, and her statement of the evil plight of many Indian ladies was justified as the following cases show.—In 1866 in the case of Soondra Koomaree Debia, and others, a Hindu woman signed a deed giving away her whole property to her physician and in 1877, in the case of Asghar Ail v. Delroos Bano Begum, a purdā-nashin lady, professed to execute a deed in Persian (she knew no Persian) transferring all her property to religious uses. Sir William Markby confirms Miss Sorabji's statements. "The cases are, I am afraid, numerous in which women in India, living in seclusion are surrounded by persons who do not deal honestly by them, and being only able to communicate with the outer world through those self-same persons they are practically helpless."

In order to remedy this widespread evil Miss Sorabji proposed that lady advocates with a distinct official position should be appointed not only to examine and conduct the cases of wards of the court, but also of purda ladies who might wish to avail themselves of their services. The suggestion was adopted and Miss Sorabji was herself appointed to hold the position of legal adviser to the Court of Wards in 1905-6. She carried out her duties in a manner such as to win the appreciation of the Government, who put on record their high estimate of the value of her services.

But not only are trained lady advocates needed. The great bulk of the 157,000,000 women of India are debarred from the benefit of efficient medical attendance. A purda lady even in her most serious illness must not be attended by a medical man unless throughout the interview she remain behind a curtain. But the zenanas are open to the lady-doctor; she is received with the greatest good-will. A most important work is being done to supply the need by the Zenana Medical Mission College and by the Medical department of most of the Missionary Societies. But the need for highly trained women for work in the Zenanas of India is becoming more and more imperative. A well-arranged female medical service on a much more enlarged scale than that which exists at present is urgently needed in India.

## *COLLEGE NOTES.*

THE distribution of prizes to the College students took place in the Anderson Hall on Friday the 22nd November, – the day following Convocation. The function was of a public character this year, in view of His Excellency Lord Pentland being so good as to consent to preside and give away the prizes. His Excellency arrived exactly at 5 p.m., when there had assembled a large and distinguished gathering of friends and former students. It was pleasing to see the graduates of the year in their new robes appear in their full strength,—indeed lining the whole breadth of the Hall and forming the vanguard, as it were, of the present students seated behind them in the lower gallery, the upper gallery all round the Hall being also occupied by present students.

The proceedings began with prayer, after which Mr. Pittendrigh read the Principal's report for the portion of the current year already passed which, with regard to the exhaustiveness of its contents, is slightly different from the Council's report to be issued early in January.

"The year 1912 will in the future be regarded" said the Principal in his report "as one of the outstanding years in the history of this College; for it records another important step in the realisation of the dream that was dreamed nearly forty years ago by the Rev. Dr. Miller, that of making this institution a central Christian College for South India supported by all the Protestant bodies interested in Christian education in this Presidency."

The history of this movement was thus briefly sketched:—"Up to 1865 no Christian church or society had attempted to take any share in the higher or University education in South India. In that year a College class consisting of six students was formed in this Institution to prepare for the First in Arts Examination of the Madras University. Two years later, arrangements were made to continue their education up to the B.A. standard; and in 1869 the first regular class was presented for examination for the B.A. Degree. Five years passed by, years of steady growth, the College becoming an increasingly prominent factor in the educational life of South India. It was at this time, viz. in 1874, that Dr. Miller launched his scheme of creating a united missionary College. In that year a letter in support of this proposal was sent to the Foreign Missions Committee of the Free Church of Scotland with which this College was connected, accompanied by a minute signed by the missionaries of the various Protestant Churches interested in education in Madras, expressing a warm approval of the proposed step. Negotiations were carried on

between the various committees at home with the result that two of the Missionary Societies agreed to give pecuniary support while all expressed their cordial desire for united Christian action in regard to the higher education." Accordingly on the 1st of January 1877 the College became a United Christian College supported by the Free, now the United Free Church of Scotland, the Church Missionary Society and the Wesleyan Missionary Society. From that day onwards, for 34 years, these three bodies worked in co-operation with the most perfect harmony, and the College grew and expanded in various directions sending its influence in ever increasing streams throughout the Southern Presidency. But the end was not yet. The dream was not yet in the full sense a reality. Last year, in 1911, came another step. The Church of Scotland which had hitherto carried on a College of its own, joined the union and the present year sees the admission of other two of the most important societies at work in South India, viz., the London Mission Society and the American Baptist Missionary Society. From the 1st of January 1913 no fewer than six of the leading societies at work in this land will share in the maintenance and control of this College. The Societies are representative of the Church of England, the Wesleyan Methodist Church, the Presbyterian Churches of Scotland, the Congregational Churches of Britain, and the Baptist Church of America, surely one of the most interesting and valuable examples of co-operation that the world has yet seen, and an earnest of that fuller and richer union which the Churches of Christ see to-day in a vision.

Reporting the changes in the staff, Mr. Pittendrigh pointed out the unusual number of the professors at home. Though favorable accounts were still being received of Dr. Russell's health and there was reason to hope for his complete restoration, it was improbable that his medical advisers would allow him to return to India. Dr. Skinner, however, was expected to be in Madras at the beginning of next year. It was on a year's furlough that Mr. Meston and Mr. Ross left towards the close of last term. Mr. Moffat returned from furlough at the beginning of this year, and Mr. Corley in July. Mr. S. J. Crawford, B.A., B. LITT., a distinguished Graduate of Belfast and Oxford was appointed acting professor of English from July. It was hoped that arrangements could be made to secure Mr. Crawford's services permanently on the staff.

After noticing changes of a more or less usual character in the Tutorial Staff, Mr. Pittendrigh referred to the retirement of Mr. R. Narasaiya Sastrulu, Telugu Pandit, of Mr. K. Gopala Chariar, Tamil Pandit, and of Mr. M. Ramuni Vydiar, Malayalam Pandit, after twenty-three, seventeen and eleven years of service respectively. The

College authorities desired to acknowledge with gratitude their faithful work and willing service during these many years.

The numerical strength of the College suffered a diminution during the present term, there being only 673 as against 790 on the roll on 31st March. The fall was due to two causes: (1) The smaller number of students available for the Junior B. A. Class under the new regulations, (2) the impossibility of re-admitting students who failed at the recent B. A. examinations, as the present Senior B. A. Class was studying under the new regulations which prescribed a different curriculum of studies. This difficulty applied, however, only to the present year, as students failing next year would be received into the College as in former years. The pressure for admission to the Junior Intermediate Class, experienced by so many colleges in Southern India, continued the same as last year.

The present system sanctioned by the University of admitting students on the basis of the School Leaving Certificate, while it had several features in its favour, had this disadvantage, that boys in large numbers pressed for admission into the College, who were entirely unfit for higher studies.

Coming to the University examinations held in March and April last, the principal reported that 170 appeared for the Intermediate examination of whom 79 passed, 27 in the first class and 52 in the second. For the English Division of the B. A. Degree examination 304 candidates appeared from the College. Of these 207 passed, 5 in the first class, 64 in the second class and 138 in the third class. In the Second Language Division 232 appeared, viz., 76 in Tamil, 20 in Telugu, 53 in Malayalam, 72 in Sanscrit, 5 in Canarese, 3 in Uriya, 2 in Latin, and 1 in French. Of these 203 passed, 5 in the first class, 100 in the second, and 98 in the third. In the various branches of the Science Division 303 appeared, viz., 25 in Mathematics, 59 in Physical Science, 16 in Zoology, 58 in Philosophy, 145 in History. Of these 192 passed, viz., 6 in the first class, 94 in the second and 92 in the third. At the M. A. Degree examination 11 students passed either directly from College or from private study after attendance at College, viz., 1 in Mathematics, 1 in Physical Science, 1 in Zoology, 1 in Philosophy, 5 in History, and 2 in English.

Of the University Prizes four were awarded to students of the College. Mr. T. I. Poonen gained the Jubilee Gold Medal for English, and Mr. T. E. Thomas was bracketed equal with another candidate for the Kerala Varma Medal for Malayalam. Mr. George V. Job was similarly bracketed for the Samuel Satthianadhan Memorial Medal for Philosophy, and Mr. B. C. Seshala Aiyar gained the Rao Bahadur

M. A. Singarachariyar Prize for English in the M. A. Degree examination. Mr. Quadir Hussain Khan who gained the Norton Prize for Political Economy was one of our History Studentship holders though latterly he was studying elsewhere.

Honours Classes were commenced last year in History and English. In July of this year an Honours Class in Zoology was formed. It was hoped that next year in July an Honours Class in Philosophy would be formed, and the Council had resolved to apply to the University for affiliation in Honours Mathematics to permit of a class being formed in that subject from July of next year. One of the most interesting features in the educational work of the year was the growing use of College libraries, over 100 volumes a day being issued during the present term from the General Library, and several hundred volumes from the Consulting Library mostly in connection with the Library hours. The demand for books, which was one of the most healthy signs of the times, made it evident that the libraries must be supplemented as rapidly as the College was able to meet the cost.

There was now a reasonable hope that the increased library and reading room facilities planned for in connection with our new buildings scheme might be secured at an early date. Owing to the demands made by the University Inspection Commission for increased accommodation for the Chemistry Department, it had been feared that the old Chemical Laboratory, &c., which under our new buildings scheme had been destined for a library and reading room would have to be given back to Chemistry. Now it was hoped, however, that it would be possible to use them as planned and to adapt them for library and reading room purposes. This was rendered possible by the recent purchase of the building immediately to the north of the present Chemical Laboratory. This building which had been used as a cotton press was purchased in May last. The Science Committee in consultation with Mr. Irwin, late Government Architect, having pronounced it suitable for an additional Chemical Laboratory, an application was made to Government for a grant in aid of the cost. Should this be granted operations would forthwith commence to transform it into a laboratory with a class room and the usual accompanying rooms. As soon as this point was settled an effort would be made to commence work on the rooms thus set free for library purposes.

The five College hostels continued their good work throughout the year without any marked features to record. The Council, however, had under consideration the question of providing increased hostel accommodation, and it was not improbable that another advance may be undertaken at an early date.

As regards the finances of the College it was impossible before the close of the year to give more than approximate statements. During the last financial year the College fees collected, including Library and Athletic fees, amounted to the sum of Rs. 64,282-4-0. During the present term there was a falling off in the amount collected of Rs. 1,114. This is due to the great diminution in the number of students in the College during the present term which has been already referred to. It would have been much greater had not an enhanced rate of fees for the Second and Fourth Classes come into force this term. The College authorities had been gradually raising the rates of fee to standard rates, and decided last March that standard rates should be levied from the beginning of the academic year 1913-14. The grant from the Home Churches Missionary Societies for 1912 realised up to date Rs. 38,665-2-1 as against Rs. 33,093-8-11 in 1911. This increase was due to the Church of Scotland having been a contributing body during the whole of 1912. The Church of Scotland also made a special grant of £500 to the New Buildings and Equipment Fund which reduced temporarily at least the deficit in that fund to a very small sum.

During the year the following grants were received from Government:—Teaching grant Rs. 31,000; Building grant Rs. 167; Apparatus grant Rs. 4,415; a grant of Rs. 12,581 for scientific apparatus, books, furniture, &c., has been sanctioned but has not yet been drawn.

"While gratefully acknowledging these grants" the Principal continued "we would express the hope that Government will see its way to increase considerably the Teaching grant to the College. The changes in the curriculum, especially in the Science department, and the introduction of Honours courses lay an ever-increasing burden of expenditure on the College. The Governing Board has largely increased its contribution and it is to be hoped that Government will increase its grant also. We would also hope that Government will sanction the grant applied for in connexion with our scheme, approved of by the Director of Public Instruction, for providing the increased accommodation for our Chemistry department demanded by the University."

College Athletics, especially the Football and Hockey Clubs, suffered this year more than last from the want of a proper field. Even for the Inter-Class matches the captains had to arrange and pay for the use of the football ground belonging to another College, and this too was not always possible. The over-emphasis thus given to the merely competition element in College football seriously decreased interest in the game as a recreation for a large body of students. Want of practice was given by the students as the cause of the Hockey Team's defeat in all the matches of the Inter-Collegiate Tournament.

From the same cause, too, the Football team took a lower place in Inter-College competition, although it stands second in the Tournament for the Governor's Cup. In the Inter-Class matches for the Henderson Cup, it was interesting to note that the School team stood first in number of points won, and had the best chance of winning the cup. For want of accommodation the Cricket Club remained in abeyance, although a considerable number of students expressed their desire for its revival. The preparation of the new ground was now, however, seriously begun, and it was hoped that it would be ready for the use of the above clubs before two years passed. The Tennis Club was still the most popular, and provided recreation for the largest number of students. The student-secretary, Mr. P. Markandeyalu, won the Singles Cup offered by the Y. M. C. A. for open competition, and Mr. D. Mahanty, a member of the students' managing committee, was winner of the Christian College Intra-Collegiate Cup.

Such were some of the leading features of the year, and in view of the fact that the College was this year taking another step forward in the realization of its ideal, the Principal in closing his report recalled some sentences from the first report read after this Institution became the Madras Christian College, i. e., the report for 1876. He referred to them because they were as true of the College to-day as they were five and thirty years ago :—

"In trying to establish such a College the Council think that they may justly claim a wide, if not a universal, sympathy. In a country like India it is plainly right that there should be educational establishments ready to supply the undoubted, although partial, benefits of a merely secular education to those students whose feelings, or the feelings of whose parents, make them unwilling to receive a completer training. We would not, even if we could, have young men forced into those colleges or schools in which religious truth takes its equal place in the curriculum with other sides of truth. It would ill become those to take any other view than this who desire to be the educational representatives of that Christianity from which has sprung the whole of the little real toleration that the world has seen. But on the other hand we hold it to be as plainly right that a College should exist, where without detriment to their common education or worldly prospects, those should freely go who are willing to be educated on the principle that this earthly life is but part of a greater whole stretching into an eternity beyond, and bearing with it results as yet unseen. Such a College we desire to place on a permanent basis in Madras—a College that will keep flowing through Southern India a

stream of broad and healthy Christian influence as it is able to bear it—a College that will communicate by degrees to those in whose hands the future mainly lies, those truths of revelation which have made Europe all that it has become, and which are destined to raise the world to a purer and higher life than any nation has realized till now. In this attempt we claim the prayers of those who believe, as we do, that there is a divine purpose in the world's whole history, and that this purpose finds its explanation and its centre in the life and death and resurrection of Jesus Christ. We claim, too, the sympathy and help even of those who may not desire to see India christianized, but who yet are sensible that the great thoughts that circle round the words *God* and *duty*, *immortality* and *truth* cannot be allowed to slip out of the generations as they rise and pass, without deadly injury to those interests for which all men care."

In presenting this report, Mr. Pittendrigh prefaced it by welcoming His Excellency not only for his own sake but for the interest he had taken in the advance of education. He recalled the fact that before his departure for India, Lord Pentland was elected Honorary Fellow of the Educational Institute of Scotland, because of the noble service he had rendered to the cause of Scottish education, and he expressed the confidence of all present that education in Southern India would receive from His Excellency the same sincere sympathy and support.

His Excellency after distributing the prizes, addressed the meeting as follows :—

LADIES AND GENTLEMEN—

You have heard the interim Report read by the Rev. Mr. Pittendrigh of the progress of this College during what is not a completed year, but I gather the larger portion of the current year, and I am sure you will agree with me that there is every evidence in what we have heard of a healthy life and progress in every department. (Cheers.)

The size of the classes and the desire for expansion and improvement are all signs of a healthy and vigorous life and all of us who are present, I am sure, will give our warmest good wishes to the College in the work that lies before it. You will perhaps allow me to say that it is a great pleasure, a particular pleasure, to Lady Pentland and myself, to see actually for ourselves something of the inside of an institution famous and distinguished for the great work that it has done, and is doing, far beyond the borders of Madras and of India itself. (Cheers.) We had only yesterday a striking testimony of the position that this College holds in the part which it played in the impressive University ceremony of conferring degrees upon the graduates of the year. And I congratulate the graduates and staff of this

College very warmly upon the premier position held by their representatives upon that occasion.

Now it is a trite saying that one touch of nature makes the whole world kin, and if I may apply that to the experience which you graduates went through yesterday, I feel safe in saying that there were few among us elder people present yesterday, or indeed here to-day, who do not share with you the pure pleasure and satisfaction which yesterday must have brought to you, and in the crown of success which was then placed upon all the sacrifice and industry, diligence and determination, which have won for you that crown. After all, ladies and gentlemen, we are very apt in this life to identify too closely with material things the objects of our reverence or admiration. We see these great buildings, which have been the scene of your labours all these years. We think of the influence which you as graduates will exercise on the world which you are now entering, and where you will be called upon to prove in practice the worth and the value of the training which you have received here. And it is far more than by any of these things—by something much deeper—that the work will ultimately be judged. The work will be judged by its influence upon the wills and characters of those passing through the institution from year to year. And it is this that will constitute the real life and essence of the institution. It is, I am sure, the fervent hope of this audience that you may look back upon your years here as years of true pleasure and enlightenment that you may regard it always as a home to which you look with feelings of affection, and that in your future careers you may always be proud of your College, and wherever you go you will always stand for it and all it means.

I dare say you expect me to-day to say something by way of criticism of this institution. I think I may be excused if I postpone to some possibly later occasion an attempt at anything of the kind. I am sure in this College you have opportunities of studying the Scotch character. And you will have long ago recognised that among the virtues of that character is that of caution. (Laughter.) Possibly I enter the region of controversy if I claim for the Scotch character the quality of modesty also. But you will, I am sure, agree that to one who has been so short a time in this country, and who has had so brief an opportunity of making himself acquainted with the machinery and organisation of this institution, it would hardly be proper on this occasion to offer even the most benevolent of criticisms. One personal feature you will perhaps allow me to mention ; that one personal reason for the pleasure which it gives Lady Pentland and myself to-day comes from the recollection of the great and good man whose acquaint-

ance we are proud to claim, and who was for so many years the inspiring and guiding spirit of this institution—I mean the Rev. Dr. Miller. (Loud applause.) Though you need no such assurances, you will perhaps allow me, as possibly the individual who last saw him, to bear to you the assurance of his intense and abiding interest in the welfare of this College. (Cheers.) We feel at home here. The names surrounding us—the names of the staff, the names of your prizes, the Caithness, the County from which Dr. Miller and myself come, the Thurso Prize, the Buckie Prize, the Aberdeen Prize, which last must specially appeal to Lady Pentland—all these bring vividly before us the strong links which the work of this College has made, and which I am sure will endure for ever.

I will not attempt to say more on this occasion. These are days of hopeful and strenuous endeavour for India and for education. The distinguished company before me bears irrefutable proof of that. Mr. Pittendrigh was kind enough to allude to my interest in education. I can only assure him that if, in my period of office, it is given to me to aid the work which has been going on so long and to second the efforts of those, many of whom I see before me, who for so many years have borne a distinguished part in this Presidency in forwarding the interests of education, it will be a true and lasting satisfaction to me. As I venture to say, these are days of hopeful and strenuous endeavour for the welfare of India, and in that high purpose it is our united prayer that, as the years go on, the links that bind us may be more strongly welded and knit together. (Prolonged applause.)

On behalf of the College Council, Sir Ralph Benson tendered a hearty vote of thanks to His Excellency for presiding and to Lady Pentland for her presence. After the Benediction had been pronounced the meeting dispersed.

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THE same evening the Senatus of the College and the Committee of the College Day Association were At Home to the new graduates of the year in the College Hall. Mr. Macphail voiced the general spirit of congratulation and exhorted those who were going forth from the College into the world with the stamp of the University upon them, to maintain the continuity of their aims and aspirations by keeping in touch with the College. This they could do, he said, by enrolling themselves in the College Day Association and by reading the College Magazine regularly. We need not say that we shall endeavour to the best of our ability to keep former students informed about movements within the College walls, and shall only be too grateful for information regarding activities among those who, having had their share of the College life, are playing their part in the larger life of the outside world.

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